

Calvinist Contact

A Reformed Weekly

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Modern societies must care for people and land, says economist

Bert Witvoet

MISSISSAUGA, Ont. — The original meaning of "economy" is to carefully administer what has been entrusted to you, says Bob Goudzwaard. As such, an economic agent or "unit" is responsible for much more than the continuity of an enterprise or the growth of the national product.

Goudzwaard, a professor of economics at the Free University of Amsterdam and former member of the Dutch parliament, addressed himself to members of the Canadian Christian Business Federation. He made reference to "The Parable of the Shrewd Manager" found in Luke 16, where the owner of a farm calls in his manager and says, using Goudzwaard's words, "Render an account of your economy for you can no longer be an economist."

Organic solutions

It is clear from Goudzwaard's lecture that he wants a tight relationship between economic activity and care for people and land. Society must be seen as an organism in which people are called to care for each other, says Goudzwaard. When there are problems, organic solutions should be applied, not just mechanical ones. Societies of the '90s place too great a trust in mechanical solutions (setting of interest rates, slashing of budgets) when they are addressing social problems.

There will be enough

According to Goudzwaard, the critical flaw of our society is that it is an acquisitive one that insists that there is no future without increase — increase in

production and increase in consumption.

But this equation contains a miscalculation, he says. Our obligation is to take care of each other and of nature. And the promise of the Gospel is that when we do take care, there will be enough. The earth is rich enough to sustain a caring and obedient populace.

The reason societies or businesses do not feel free to address environmental problems, for example, lies in the fact that they are caught up in a philosophy of unlimited growth, says Goudzwaard. "If a society is willing to have a more restrictive attitude to growth, then there will be freedom to address social and environmental responsibilities."

(For more on Goudzwaard's views, see p. 10 for Nandy Heule's interview with this Dutch economist.)

Thinkbit:

Morality, like art, consists in drawing the line somewhere.
G.K. Chesterton

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Every church library and Christian school should own a copy of this video version of "The Lion, the Witch, and the Wardrobe," says Marian Van Til. . . . p. 7

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The earth is rich enough!

Photo: Holland 1992

Women leaders of Eastern Europe find freedom difficult and exciting



Photo: Courtesy of World Evangelical Fellowship

From l. to r.: Eva Grexova (Czech.), Otrrud Stupkova (Czech.), Dorothy Dahlgren (Chim, CWC), Pamela Lockie (N. Ireland).

BERLIN (WEF) — Although they have suffered for more than a generation under Marxist regimes and live in societies vexed by declining incomes and serious social problems, women in Eastern Europe retain tremendous pride in their respective countries and are highly motivated to spend their energies on bringing the Gospel to their peoples.

That was the consensus view among eight Christian women leaders from six Eastern European countries who met with the executive committee of the World Evangelical Fellowship (WEF) Commission on Women's Concerns here last fall.

The sessions were designed to allow the commission to simply listen to these leaders and facilitate their interaction with each other — something they noted was a rare and prized opportunity. It was hoped that out of the resulting relationships ways would be discovered for Christian women from inside and outside the area to use the link available through WEF to their mutual benefit.

Learning how to handle freedom

The leaders at the meeting were diverse. Among them were Stella Antanova of Bulgaria, a pediatrician who works with handicapped and poor children and their families. Not allowed to provide Christian ministry to her patients during her five-day work week, she makes the four-hour trip to her hospital again each Saturday to share the Gospel with them.

Another leaders was Grateshova Maria Ananewna of the former Soviet Union, a former coal miner in Siberia who, because of the tremendous need, was ordained a pastor by the elders of her church in spite of her lack of theological training.

A third was Klara Barcsay of Hungary, a nurses' aide who serves with an outreach program to women in prisons.

The women freely shared their

needs, concerns and dreams. But when they were encouraged to set priorities and specific project steps for new ministries in their countries they became uncomfortable with the process. They pointed to the near-impossibility of such an ordered approach while their situations are still in such a state of flux.

Explained Eva Grexova of Czechoslovakia, a theological student, "Until the end of socialism we always had someone to tell us what to do and how to live. Now we are 'free,' [and we ask], 'Free to do what?' We've never been free before and we don't know how to think for ourselves as we've never been allowed to think, plan, strategize or express our ideas. We were always *told* these things."

Discerning the spirits

A common concern of all European Christians is the increasing influx of non-Christian religious groups into their countries. They need financial and spiritual support to guide churches, train Christians how to counsel people seeking faith, and overcome the influence of sects.

Grexova said there is a hunger and thirst for new things, and the people read and soak up everything that comes to them. Unfortunately, they don't know how to discern the good from the bad, as all of this information was controlled and limited in the past. Now sects and secular teachings are bombarding them and no one can tell them what is right and wrong. Jehovah's Witnesses held a public rally a year ago in a Budapest park, nationally televised, in which 2,000 citizens responded.

The churches, she said, are finding it difficult to counteract these false doctrines. For so many years they were shielded behind their church doors, living in fear, protecting themselves and remaining isolated. Now it is hard to break this fear and move out to help people choose the right spiritual path.

See **FREEDOM** -- p. 2

News

Freedom in Eastern Europe

...Continued from p. 1

Ortrude Stupkova of Czechoslovakia, who teaches German and works with children from gypsy families for her ministries, said, "Now that we are free it is important that we be accepted with the knowledge that we had to live the way we did under Communism. We think freedom is difficult, and it is encouraging to hear that the Western church has survived with the materialistic society that is now coming into our land. [We need to know] how we can use our new freedom as churches to strengthen our society. It is very helpful for us to hear how you live with this freedom we find so dangerous."

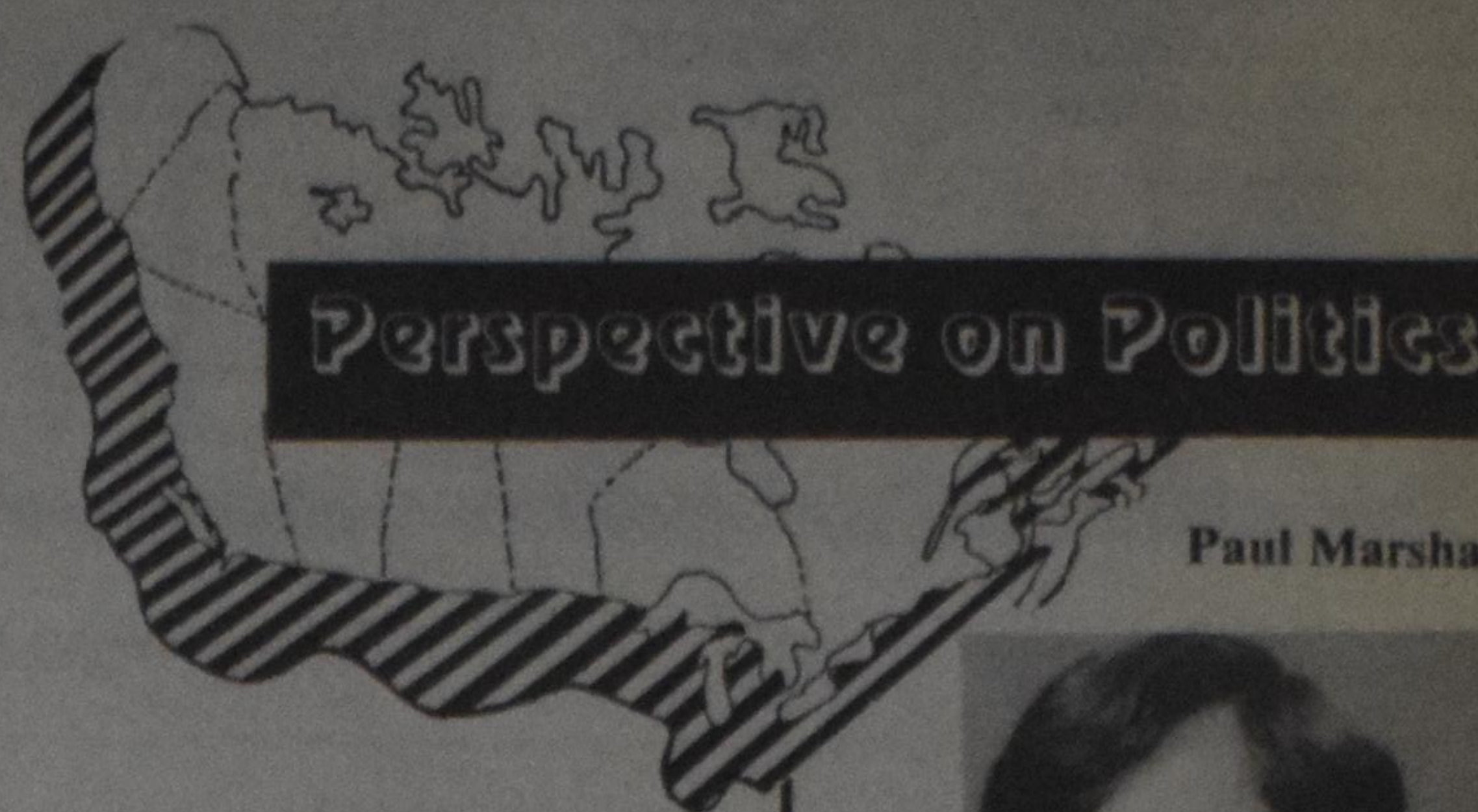
Ingeborg Hecker of

Hungary, a pastor's wife whose ministry is primarily with gypsies, said, "Because we've been oppressed for so many years in society we are not as courageous and open as women in the West. As children we were laughed at and harassed for going to church. As Christians we felt compelled to care for the sick and the elderly, the disabled and less fortunate, but were criticized and persecuted for our efforts. Though we lived in constant fear, we experienced that we could survive and that God was in control."

"Now that we are free we have the experience to meet together with others who live in a totally different way and hear from the different nationalities here how they live together. It

has been helpful and encouraging to meet women who accept us and our lives and hear them say, 'We are one in Christ.'"

Edit Czimer of Hungary, a pastor, observed, "When I've attended other international conferences, they tried to tell us what to do. Our meetings together have been different, and it was good to be accepted just as we are, with all our faults.... This has encouraged us."



Paul Marshall



Keep the 'Notwithstanding clause'

There is something quintessentially Canadian about Section 33 of the (1981) Charter of Rights and Freedoms. This is the so-called "Notwithstanding Clause." It allows the Parliament of Canada or a provincial legislature to keep and enforce an act even if the Supreme Court of Canada has judged that that act violates the Charter (this applies only to Sections 2, 7, and 15 of the charter). The Legislature simply has *expressly* to declare that the act will operate "notwithstanding" the relevant sections of the Charter, and renew this declaration every five years.

It's Canadian in its compromise and especially in the way it pulls in two directions at once. At the time that the 1981 Constitution was being drafted and touted there was a great fear among many people that the charter would give too much power to unelected and unrepresentative judges. What if the Court came up with something absurd and unjust, and against the sense of the population? What recourse could there be? Rather than questioning this transfer of power to the courts itself, the drafters decided to accommodate these concerns by making a loophole-Section 33.

This "notwithstanding clause" caused some fuss when it was first introduced and has gradually met more and more criticism. Some of this is due to the way it has been used. The most spectacular instance involved Quebec and language. In 1988 the Supreme Court of Canada ruled that Quebec's language law, Bill 101 (which required that commercial signs should be in French only) was a violation of the Constitution's guarantee of freedom of expression. Premier Robert Bourassa immediately introduced the very similar Bill 178 and used the "notwithstanding clause" to shield the bill from the charter of Rights and Freedoms.

This created a storm, one of whose effects was probably the death of the "Meech Lake Accord" and, hence, our present constitutional troubles (though "Meech" itself did not affect Section 33 at all).

Individual rights are absolute?

But apart from the outrage over this particular use of the clause, there was growing complaint about Section 33's very existence. Some people believed that it was an *inherent* affront to freedom, democracy and rights. Clifford Lincoln, on resigning from Bourassa's cabinet because of Bill 178 claimed that "rights are rights, and will always be rights...." Brian Mulroney asked, "How can a Parliament say, 'We have legislated your inalienable rights, and by the way, I forgot to tell you these rights can be overridden by a premier'?" Dogmatic liberals such as Newfoundland Premier Clyde Wells find it a total affront to their view of the absolute priority of individual rights.

All this heat and flack is causing the government of Canada to budge. In its latest constitutional package it doesn't suggest dropping Section 33 altogether but it does suggest changes so that not just a majority but 60 per cent of a legislature must agree to its use. Others complain that this tightening up is not nearly enough and that the whole section should go.

I disagree.

The mere fact that a legislature can override a court does *not* mean that basic God-given human rights are always at risk. This is due to the simple fact that what any particular court (Supreme or otherwise) might decide is *not, per se, identical to basic human rights*. It can be quite a departure from them. A constitution or a charter of rights may have grave flaws (as ours does). Even if the constitution itself look OK, the court may decide to come up with some bad interpretations of it (as ours does).

Courts don't always defend rights either

Consider the Supreme Court of Canada decision that restrictions on tobacco advertising were unconstitutional: whether you agree with the court on constitutionality or not, even so, it is hardly defending a basic human right. Or consider the country with the longest experience of a functioning bill of rights — the U.S. For a long time its courts found slavery to be legal and some restrictions on slavery to be unconstitutional. There are no guarantees that ours will not do something equally unjust.

Nor should courts and charters of rights be understood as the *only* means of protecting rights: there are a variety of other special mechanisms — representative government, regular elections, divisions of power, federalism and so on. All these can be and often are means of protecting citizens. Legislatures themselves arose partly as a means of defending rights.

The debate over Section 33 is not "rights vs. legislatures." It is rather *a court's view of what is right and just vs. a legislature's view of what is right and just*. Neither one nor the other is always going to be correct. In this world both will have flaws.

Clearly there are dangers that legislatures will be unjust (as Bourassa was) or even tyrannical. But there are dangers from domineering courts as well. And right now, our charter and our courts have many prerogatives but few counter-balances. Section 33 and our legislatures are one such counter-balance. This reflects a certain Canadian wisdom. The "notwithstanding clause" should stay as it is.

Paul Marshall is senior member in political theory at the Institute for Christian Studies, Toronto.

Employment equity laws unjust, says Christian Labour Association

Bill Fledderus

MISSISSAUGA, Ont. — Requiring employers to hire a specified quota of women, visible minorities, aboriginals and disabled people would be going too far, according to a Canadian Christian trade union.

The Ontario Ministry of Citizenship would implement just such a quota system if its recently proposed employment equity legislation becomes law.

"The Ministry's proposed cure is worse than the illness," according to Ed Grootenboer, the executive director of the Christian Labour Association of Canada (CLAC). The CLAC is a multi-craft labour union which currently represents 11,000 employees in over 300 collective agreements.

Grootenboer points out that quotas would lead to reverse discrimination where qualified white males could be turned down due to their gender or the colour of their skin.

"Government measures should ensure equality of opportunity, not equality of results," according to the CLAC.

Grootenboer explained the CLAC's stance in a December 16 letter to Elaine Ziemba, the Ontario Minister of Citizenship. The letter argues that race and gender should not be the major qualifications used to decide hiring, firing or promotion.

The CLAC also offers some suggestions. For instance, it thinks companies (especially

larger ones) "should be required to make room for the disabled and, whenever necessary, accommodate them with technical or other adjustments."

In situations where it is necessary to decide between applicants with relatively equal competence, the CLAC would support a law which required that preference be given to categories of people who have been the victims of past discrimination.

Two exceptions

The CLAC points out that in law enforcement it is "desirable and even necessary" to employ women or minorities in certain communities.

It also recommends that juries and judges in the court system represent the ethnic and gender make-up of society "for the sake of a fair trial."

Law enforcement and the courts are exceptions, according to the CLAC, because in those situations women and minorities would be appointed not for their own benefit but for the benefit of those who must appear before them.

"Law cannot ensure morally acceptable behaviour," concludes Grootenboer, "but good legislation can stimulate such behaviour." He says the CLAC continues to support the forcible removal of all unnecessary barriers to the hiring and promotion of women and minorities.

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Happy New Year, and may it be a kinder and gentler year than its predecessor, which brought us wars and recession in a grotesque blend of violence, cut-backs and poverty. Some economists predict small growth in 1992, but they have been saying that ever since the boom turned to bust.

★ ★ ★

People by the thousands sipped punch at Government House where the Governor-General and his wife presided at the annual levee. Here in Kingston the mayor and members of city council received best wishes; and they served such delicious dainty little pastries that quite a few people broke their dietary New Year's resolution right on the first day.

★ ★ ★

As 1991 dribbled away I noticed that my New Year's celebrations are getting more subdued and quiet as the years go on. Perhaps that is a sign of maturity, and I am not so sure that I like it!

★ ★ ★

Members of the legislature were at home, the Prime Minister had his annual interview with Wendy's husband, and he delivered his traditional New Year's speech to Canadians. Journalists fished around for stories to fill the paper, and they came up with the customary face: masochists jumping into icy water; a review of the past year's important events; predictions of some horoscope con artist; recipes for finger foods; first and last babies born; and other mushy news such as the cost of federal royal commissions, which in the past year amounted to more than \$100 million.

Most royal commissions are appointed when the government does not know what else to do, and since our government often finds itself in that position we have royal commissions like rabbits have offspring. The government, however, does find ways to save money: it sent 27,000 service medals to Canadian veterans of the Korean War by second-class mail. Even the Gallup poll people did not quite know what to do besides drinking eggnog. They interviewed citizens and asked whether they were proud to be Canadian. Nine out of ten said yes. I bet that single dissenter was someone with a New Year's Eve hangover.

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The New Year will be, as usual, a year of the government giving and taking away. Family allowances will increase by 2.8 per cent; old age security cheques will see a staggering addition of 75 per cent; the Canada Pension Plan will add a whopping 5.8 per cent to its monthly payments.

The lump-sum life insurance of the Canada Pension Plan will be \$3200.

On the flip side it will cost you more to send a letter to Auntie Penelope in Moose Jaw, and unemployment insurance will be increased by \$52 for the employee, while for employers the cost will be \$4.20 per \$100 in insurable earnings. And for people who thought that the government would quit charging GST, I have a used bridge for sale. We're just plain lucky that the tax stayed at seven per cent. In some European countries that charge is already over 20 per cent. Let's not give Revenue Minister Otto Jelinek any ideas.

★ ★ ★

We are beginning the fourth year of the U.S. - Canada Free Trade Agreement. The duties on goods imported from the United States will be lowered again. The labour unions are still bemoaning the agreement but Trade Minister Michael Wilson points out that our exports to the U.S. have increased by an annual total of \$8 billion.

★ ★ ★

One of the most debated doctrines of the Reformed faith is the teaching of human depravity. The more one reads the papers, though, the less debatable or doubtful that teaching becomes. Seiichi Kawaguchi, an inventive highwayman from Tokyo, blindly sent out a thousand form letters to Japan's richest doctors, lawyers, politicians and business executives, threatening to expose their most intimate secrets. By the time he was caught Kawaguchi had collected five million yen. How's that for a sermon illustration?

And then there was the picture of a Serbian Santa Claus who carried a sniper's rifle on his shoulder. A picture more descriptive of the human condition than a thousand words. And Peter Newman, who does journalistic hobnobbing with the rich and famous, noted that Spain's senate cast 177 votes in favour of a government income tax bill on a day when only 156 senators were present. A trick they haven't perfected yet in Ottawas's "other place."

★ ★ ★

The great 1917 Bolshevik Revolution came to an inglorious end when Gorbachev, who was already a Marxist agnostic, threw in the

towel. The vacuum is being filled (for neither nature nor politics allow vacuums) by something that, like a child's unfinished drawing, has yet to find its definite shape. Of course every new republic (where you cannot buy shoelaces or paper clips in any store) wants its own nuclear weaponry. There are also, of course, gigantic power struggles going on behind the scenes. The Russian government presented its citizens with a drastic and painful beginning of the New Year by withdrawing subsidies on a whole package of consumer goods. The measure did as much for the morale of the denizens of Moscow as the performance of the Toronto Maple Leafs does for its hockey fans.

★ ★ ★

The Church of England is no powerless bystander when it comes to Sunday shopping legislation. The church, which has a portfolio of \$5.4 billion Cdn., is a substantial shareholder in several merchandising chains, and it has expressed its strong disapproval to those concerns which opened their stores on Sunday. Wise as serpents....

★ ★ ★

China is planning to sign the Nuclear Non-Proliferation Pact. The pact limits the transfer of nuclear materials. Relations between North and South Korea, although not in any way approaching the boiling point, have nevertheless come out of the freezing cold.

★ ★ ★

A diplomatic squabble is going on between Switzerland and Iran. The Swiss police arrested an Iranian suspected of involvement in the assassination of a former Iranian prime-minister. The Iranians then retaliated by confiscating the passport of a minor Swiss diplomat. It's a who-will-blink-first confrontation.

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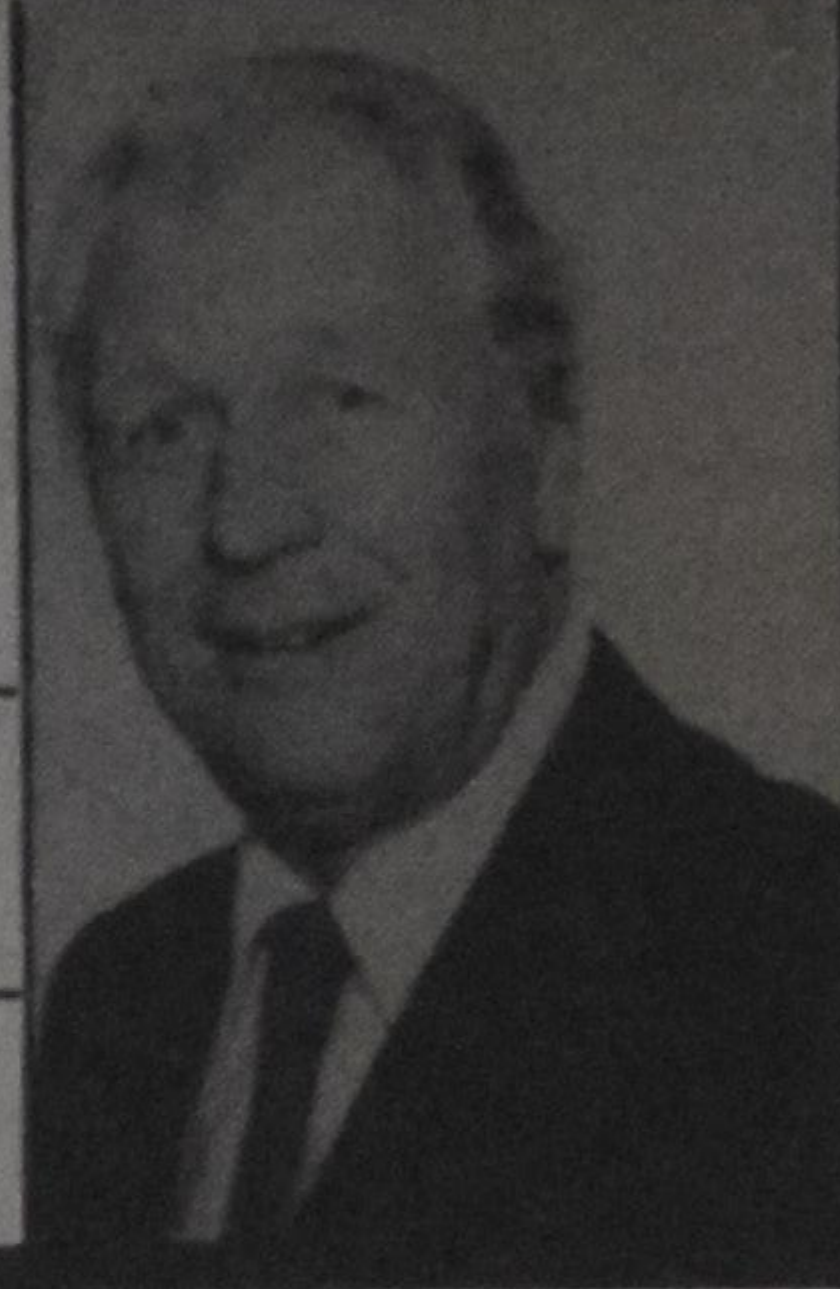
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Pressreview

Carl D. Tuyl



Everything has a price. Ultra-orthodox politicians who shored up Shamir's power in Israel are now submitting their IOU's. They want money for their private-school networks. Shamir, who will have to submit his budget in the coming months, will probably have to shell out some hard cash if he wants to stay on.

★ ★ ★

I read somewhere that a gall bladder operation in the U.S. will set you back some \$17,000. You think they'll throw in a couple of aspirins with that deal? Or maybe three free uses of the bedpan?

★ ★ ★

The classifieds remain a rich source of inspiration. How

about this one: "AUTO REPAIR SERVICE, free pick up and delivery. Try us once, and you'll never go anywhere again."

Somebody reported that the FBI, which is now investigating the NHL, has more than 10 million sets of fingerprints. The same person commented: "So has every home with two or more children."

And finally this sign was spotted in a butcher shop: "Pleased to meat you."

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Churches.

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Editor: Bert Witvoet

General Manager: Stan de Jong

Associate Editor: Marian Van Til

Assistant Editor: Robert VanderVennen

Staff Journalist: William Fledderus

Contributors:

Alison de Groot, Stan de Jong, Nandy Heule, Anne Hutten, Reinder J. Klein, Angela Terpstra

Accounting: Corrie de Jong

Advertising: Suzanna Brasz

Circulation & Mailing: Grace Bowman

Layout & Design: Cecilia van Wylick

Typesetting: Ingrid Torn

Proofreading: Pamela Martin

Editorial Advisory Board:

Robert Bernhardt, Nandy Heule, Anne Hutten, Sheena Jamieson, Judy Knoop, Nicholas B. Knoppers, Jacob Kuntz, Hendrik Reems, Lammert Slofstra, William Van Huizen.

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The Spirit moves where it wills

I accepted an invitation one morning to come to nearby Fonthill for a cup of coffee at the home of Bill and Truus Heemskerk. Bill and Truus are elderly members of the Christian Reformed Church of Welland, Ont., and faithful readers of Calvinist Contact. It was a Dutch cup of coffee Truus offered me — the coffee was an addition to scalded milk and whipped cream. The conversation ranged over a number of topics but focused mainly on the church.

Both Mr. and Mrs. Heemskerk expressed a deep sense of pain at what is going on in their denomination. Truus said that she had always been opposed to the idea of women serving in the offices of the church. She felt that a woman could use all her gifts by serving as an unordained member. But something happened to her about a year ago that changed her mind.

A call for her?

It was a Sunday evening when Mr. and Mrs. Heemskerk went to church for the second time, as is their custom. During the service the names of those men who had been elected to office that morning were announced. After the service, as the people sauntered into the fellowship hall for coffee, Truus walked up to two men. She congratulated one of them for having been elected elder, expressing the wish that he would receive the strength and wisdom needed for his work in the church. She then turned to the other man. "You were not elected," she said, "but remember, what you do is just as important in the church."

Both men responded by saying that if the time came that women could be ordained, they would vote for her. Truus waved off the suggestion. "Never do that," she said. "I can do the Lord's work without being an elder." As she walked away from the two men, she suddenly heard a very clear voice inside her say, "But what if I call you?" Truus was shocked. As a believer who lives close to the Lord, she had received messages from the Lord before. The voice was familiar to her. But she had not expected the Lord to speak to her this way and at this time.

Show me from Scripture

When Truus went home with her husband a few minutes later she kept on thinking about the voice and what it had said. Her immediate response was, "If you call me, Lord, I will never refuse, even if I lose friends or relatives over it." But being an ordinary Reformed believer, Truus's tendency had always been to focus on the Bible as the primary means by which God communicates to his people. When she got home she prayed, "Lord, please show me from Scripture that women may be ordained." And with that she began to read the Bible.

And it happened after paging through the Bible for a while that her eye fell on Acts 2: 17 and 18:

In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy.

It was the Apostle Peter addressing a crowd in Jerusalem and quoting Joel 2: 28, 29. Truus had read or heard this passage many

times before, but for the first time she heard it with a mind open to new possibilities.

"I began to think that we live in the last days," she said to me. "When you think about what is happening in the world, then the end cannot be far off. So maybe the Lord has something else in mind for his church in the last days. It does say that both men and women will prophesy."

A new dispensation

It's not the first time that God changed things for his people, she reasoned. Believing Jews had to learn that the Gentiles would also be saved and that the temple was no longer needed. Circumcision had to make way for baptism. During Roman times women had no voice, but now they are voting and taking leading positions in society. Many women who oppose the ordination of women are already giving leadership in their marriage and family and in the church. What a blessing these women are, serving the Lord in such a loving way!

What bothers Truus is that instead of following the gentle stirrings of the Spirit in our churches, people are either arguing the issues or avoiding a wholesome discussion. "Isn't that sad?" Truus asked.

I agreed that it was indeed sad. Truus has not changed in her devotion to the Lord. If anything, she has come closer to him. But she has received a new insight — without asking for it, you might say. Now, that new insight threatens the social fabric of a group of people she has known for decades. Who is to blame?

Who asked for change?

Whenever there is division people have a tendency to blame both sides. One C.C. letter writer wrote, "When two have a quarrel they are usually both guilty." That may apply to a quarrel, but does it also apply to change? What if the change comes about through the moving of the Spirit? May we block such change?

Another C.C. letter writer complained that ordinary church members had not asked the church to discuss the issue of women in office. "Now we are blamed for *not* taking sides or for taking the wrong side," he wrote.

I can understand his complaint. Most people don't ask for change and are quite content to leave matters be, at least in the church. If the former system was good enough for their parents, why isn't it good enough for them? Yet suddenly they find themselves in the midst of a controversy they don't want. Who is to blame? The ones who seek change — they are to blame, concluded the letter writer and many others with him. And the ones who are to blame are not the ordinary church members, according to them. So it must be the leaders — the theologians and ministers and educated people — who are to blame.

Pride causes dissension

Is it the leaders who are to blame? Or is the Spirit of God stirring up things in the hearts of many believers, regardless of their education and position? I have always been suspicious of attempts to set up a wall between leaders and "ordinary" believers. According to Psalm 138 the real division lies between the proud and the humble ("Though the Lord is on high, he looks
Continued on p. 5...

Letters

Is spreading the Gospel really important to us?

I recently came back from China after teaching English for a year in Harbin. I went with the non-denominational organization, English Language Institute/China (ELIC). As you can imagine it was an eye-opening experience, difficult and challenging as well as exciting and extremely rewarding.

Before I left I needed to raise money to go. I had just graduated from Calvin College and so, understandably, was broke. I set to work sending out my newsletters to friends, relatives and churches that knew me. The results were disappointing and frustrating, making me question my decision to go.

When I went to orientation and met all the other teachers with whom I was to go to China, I realized that many of them had easily raised the money, some even more than was needed. But a group of us Christian Reformed teachers were

still struggling. The disheartened Canadian contingent was in especially bad shape. "Why?" we questioned.

Do Canadian Christian Reformers not understand the need for teachers in China? Do they not consider teaching an ideal way to spread Christian beliefs?

Great need

First, I think that ELIC's holistic approach to mission work is excellent. We don't go only to share our Christian beliefs in hopes of satisfying the spiritual needs of people; we also go to teach English, providing for their more practical needs. Christian foreign teachers become part of the Chinese community with a purposeful role, intimately involved with teachers, students and parents. What can be a more ideal situation for building relationships and sharing our faith?

Second, China does not allow foreign

missionaries into the country. In fact, personal letters, the press, television and literature are severely censored. China is a desperate country yearning for answers to economic, political and social problems. Now is a time that the people are especially in need of English, a door to the outside world, as well as in need of Christ, the key to meaning and hope in their lives.

Preoccupied with lesser things

Financial requests for the organ committee, the all-Dutch old-age home down the street, the church addition and other Christian Reformed "needs" always seem to be met. Members are often ready to give money for concrete, visible things within their own small Christian Reformed community.

Although I do see the importance of some of these needs, let's not forget

other crucial financial requests. Perhaps we need to re-evaluate our priorities: where is our money being spent, and on what concerns are we focusing? China and other foreign countries may seem far away from our Christian Reformed community and their problems may seem far removed from our lives, but it is essential that they are not forgotten.

Perhaps we need to detach our entangled thoughts from the local issues of women holding office in the church and how long it took for the world to be created, and instead, consider how to help or reach out to people who have not yet even been introduced to the church or the creation story?

Audrey Van Oene
Welland, Ont.

I didn't ask for change in the church

This letter is in response to the "Pastors appeal to members of the CRC" (C.C. Dec. 6, 1991). A few comments:

1) Everyone is seeking unity within the church, but I have to ask "who started this mess?" The past two Christian Reformed Synods have! The ministers who have written the appeal are absolutely correct: "These questions have been around for a long time and have never received the same answers." Then tell me why Synods '90

and '91 now feel it their responsibility to force an answer on the denomination to which no one in the past has been able to come up with an answer, let alone agreement?

2) I have always thought that when a conflict arises which has been due to a party imposing something onto another, that if persuasion cannot be accomplished and the imposing party doesn't like the atmosphere that has been created, it's their responsibility to retract.

In other words: I didn't ask for women in office! I didn't ask for us to discount the first 11 chapters of Genesis! I didn't ask that we adopt inclusive language for the *Psalter Hymnal* and the *Heidelberg Catechism*.

We have only been trying to defend ourselves — not create something new! Now it's "their" obligation to retract if they don't like the atmosphere that has resulted by all the imposing of "new" ideas. If you want peace and unity, then pull back!

3) The ministers have said, "...Breaking with the church may take place only when the essence of the Christian faith is at stake and the message of the Gospel itself is questioned...." What do you think some of the professors at Calvin College have been doing?

If I can no longer believe (faith) that God was able to create the world in six days, that Adam and Eve were our first parents, then, by gum, I stand on shaky ground where my faith is concerned, because that can only lead me then to question, "Did Jesus really die, come to life again, and ascend into heaven? Did Mary really conceive through the working of the Spirit?" My humanness will then say, "Give me a break!" But by faith I say, "ABSOLUTELY! I take God at his Word. If he said so, then it is so!"

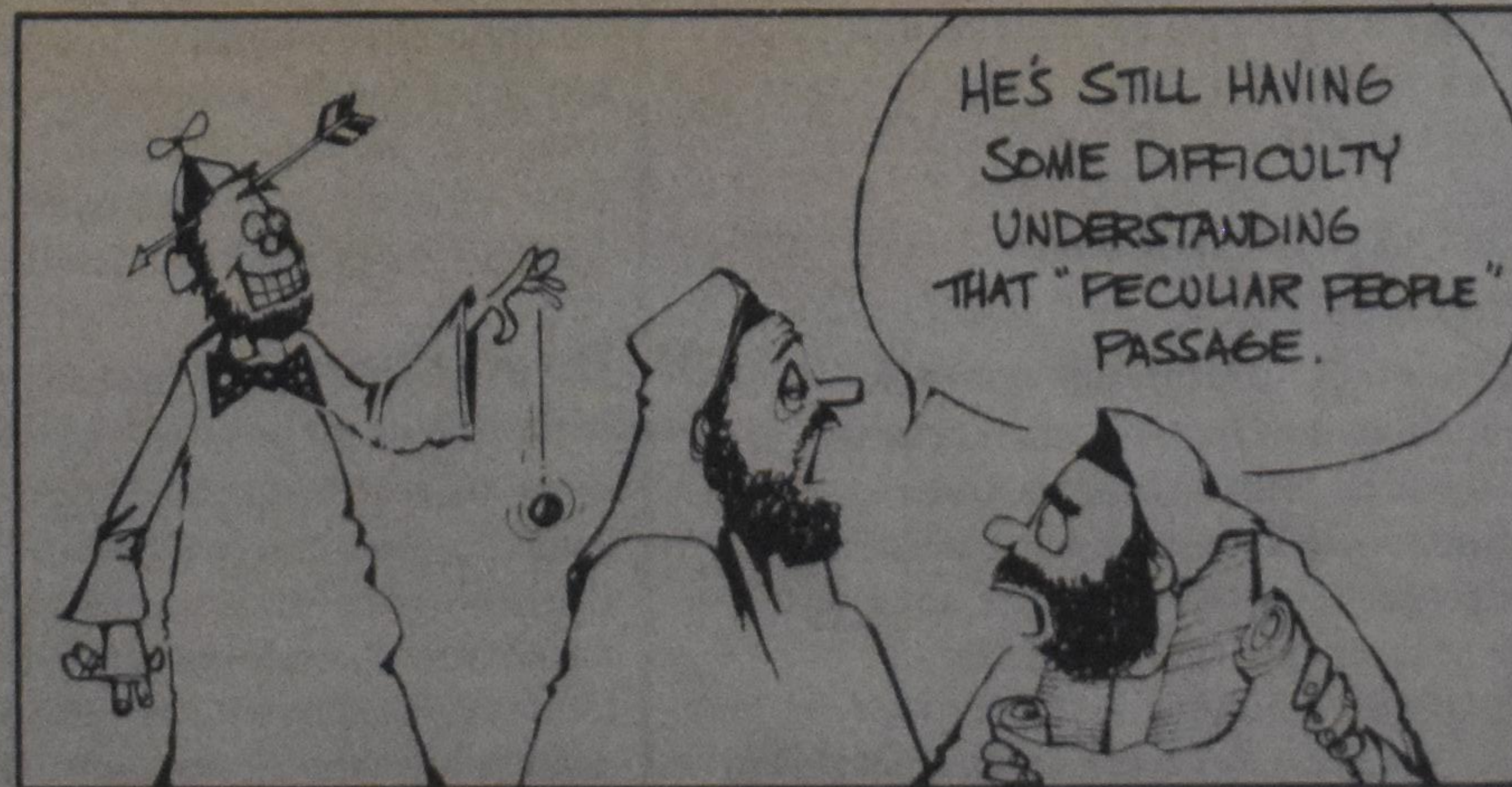
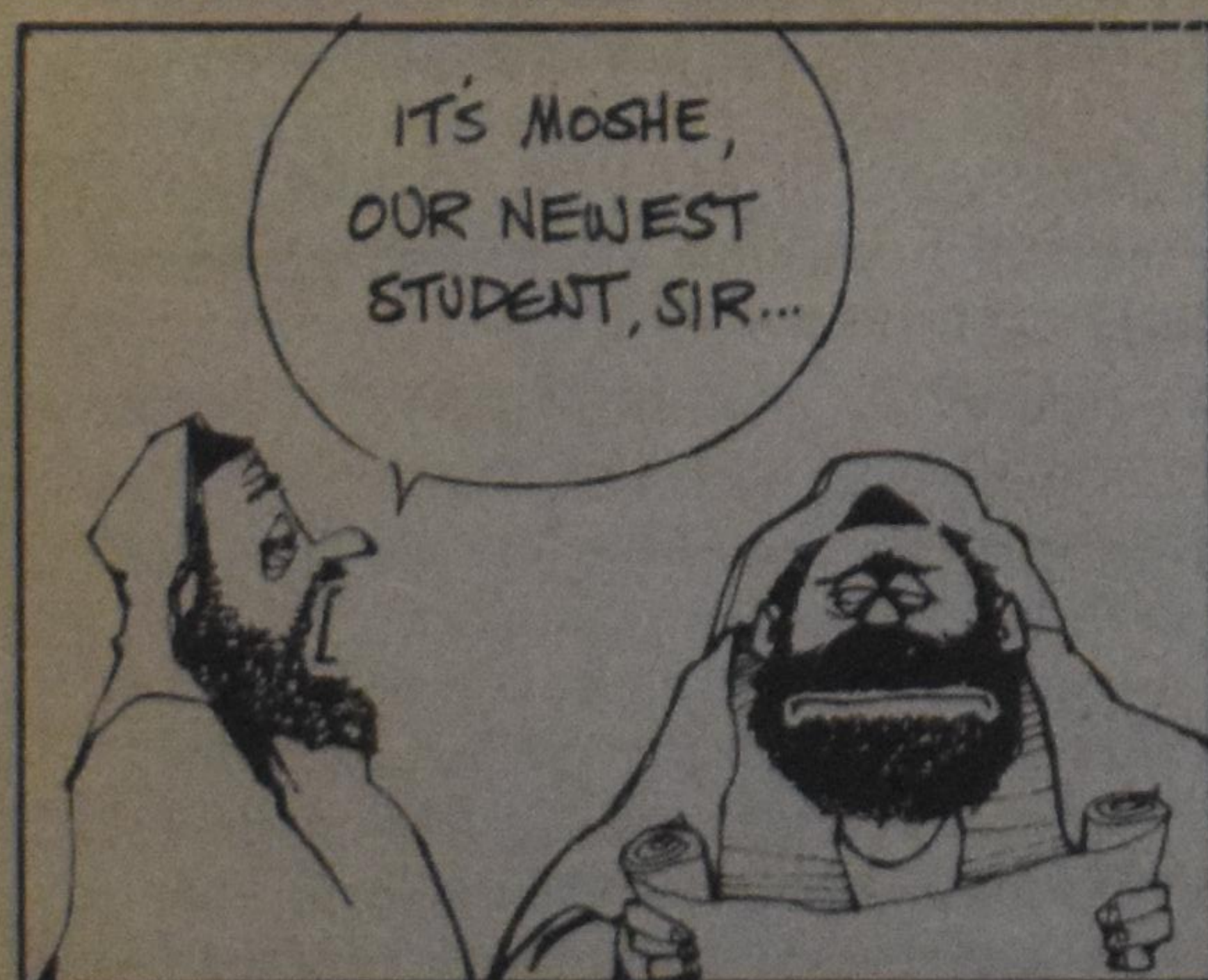
4) The ministers ask, "Who can justify another split before the eyes of an ungodly world that looks on?" Who cares what the ungodly think! We better be concerned with what the Lord, who looks on, thinks! "Unfaithful creatures! Do you not know that friendship with the world is enmity with God? Therefore whoever wishes to be a friend of the world makes himself an enemy of God (James 4: 4, 5).

A church that is catering to and worried about what the ungodly think of them is not a church to be admired. We better not be seeking approval from the ungodly. Let's get our "house" in order, and if that means a split, then maybe that's what will have to be.

5) Twenty-nine Ministers signed the appeal. Not many — considering how many ministers are in the denomination. (Year Book 1988 showed a total of 1,369 ministers (including retired) in the CRC). If those opposed to all that's happening within the CRC could put their name on an "appeal" and place it on the pages of *Calvinist Contact*, I believe we would be flabbergasted at this number! (How is it that the 29 ministers who signed the appeal are either retired or near retirement? I can't quite figure out what it means!) Where on the list are the younger ministers? Our church leaders for the future?

Ruth Veldstra
Hannon, Ont.

BEYOND BELIEF



...Continued from p. 4

upon the lowly, but the proud he knows from afar"). No one should think that by being less educated he or she can lay claim to greater humility! Nor should anyone think that by being more educated he or she is wiser!

Maybe there is conflict in the church because the Holy Spirit does not want us to be comfortable with the way things have always been. If that is so we should have peace with the fact that there is unrest in the church. I certainly do not agree with those who believe that in every disagreement both sides are to blame. Some break-ups occur because people take offense at the Gospel or resist the moving of the Spirit.

Be careful

I will not say that about all the changes happening in society and in the church. Things that are clearly forbidden by Scripture, things we know to be sinful and worldly, will never be acceptable. But when Synod 1990 of the

Christian Reformed Church, which stood out because it focused on prayer and felt the presence of the Spirit in a tangible way, came to the conclusion that after years of discussion it had no other alternative but to move towards opening all the offices of the church to women, then I say to those people who speak of a synod pushing things through: Know what you are saying. Beware that you do not hinder the Spirit.

And when faithful women believe they are called to the ministry, and elderly saints receive messages and insights from the Lord that show that in the last days the Lord has ordered a special outpouring of ministry for men and women, in fulfilment of scriptural prophecy, then we had better be careful not to stand in the way.

Thank you, Truus, for sharing your story with us in these last days. You are indeed prophesying.

BW

Letter

Public justice principles do not dictate political beliefs

Paul Marshall's article on "Long Live un-Canadianess" (C.C. Nov. 29, 1991) offers a subtle and important warning to all rushing into the current constitutional debate. I agree that in "the affirmation of the identity of a people" we must not seek to constitutionalize the moral inclinations of "a people." To do so would be to miss the point of what constitutions are intended to do. Constitutions are legal documents, not confessional statements. Therefore they must be limited to affirming those attributes which have direct bearing upon the responsibilities of governments and citizens.

So if a constitution ought not to enshrine the moral inclinations of a people but the responsibilities of governments, the obvious next question is: What is this responsibility and how can it best be spelled out in a constitution?

These are the kinds of questions Citizens for Public Justice (CPJ) strives hard to answer, most currently in the constitutional debates of the past year. Marshall's article does not address this thorny question (nor should it, for the article is not about political responsibility). But the fact that he does not do so may lead some to misunderstand what CPJ's position on the proposed "Canada clause" is, particularly as Marshall hints that CPJ (among others) may be guilty of treating the "clause" as a germinal Canadian creed. As a CPJ national researcher largely responsible for drafting the organization's position, let me try to clarify CPJ's point on this matter.

Equality of visions

First, we must recognize that the task of the state is not to legislate morality. The state may not define rules for virtuous living in society and then insist, by legal means, that all live in accordance with those rules. This would be a most terrible form of tyranny. Instead, the task of the state is to administer public justice; an important difference and one upon which the work of CPJ has its premise.

Public justice flows out of the biblical injunction to love our neighbours as ourselves in all things, including politics. Political love, in CPJ's view, means most simply that the freedom we desire for ourselves to live fully and responsibly in accordance with our basic beliefs must be extended to all others as well. We must not insist that our vision for "virtuous living" be imposed upon all. Further, it is the particular task of government to ensure that all "visions" are treated equitably and are given opportunity to flourish.

Equality of opportunity

Second, it follows that principles and rules for public justice must be spelled out to ensure that all can enjoy conditions in which to fulfil their unique and distinctive responsibilities. This is the purpose of the Canadian Constitution. The Constitution outlines the division of responsibilities between federal and provincial governments and sets out the fundamental rights and freedoms of all Canadians. It thereby sets a public legal context wherein all are supposed to be able to enjoy freedom and have access to federal and

provincial services so as to be able to live meaningfully and responsibly.

The current Canadian constitutional crisis, however, has come about because the Constitution does not create adequate legal prescriptions and rules for all to live equitably and freely. Aboriginal peoples, those in poverty, the people of Quebec, and Western Canadians, among others, feel marginalized, excluded or oppressed by the operation of current constitutional rules. This explains why so many are now arguing for constitutional amendments. Thus it would seem that new constitutional principles and rules are required if all Canadians are to participate fully in the country's public life.

So what has been CPJ's contribution to this debate? CPJ has argued that new constitutional principles of public justice be included in the "Canada clause." CPJ believes that if justice is to be secured in our land it is vital that governments and citizens alike commit themselves to the practice of principles which creates conditions under which all can enjoy the full privileges of their Canadian citizenship.

Governments committed to these principles as "first priority guides" in policy-making may actually make a difference in, for example, the lives of street people lacking homes, or aboriginal Canadians lacking power and resources to rebuild their communities, and single parents lacking adequate support to care for their children. In the end it is CPJ's hope that an inclusive list of principles which embraces the legitimate aspirations of all Canadians can provide a reference point for all to practise a loving and "neighbourly" politics of mutual respect and responsibility for one another.

List of principles not confessional

I admit, of course, that our list of principles may be incomplete, even misguided. But my point is, these principles are not intended as a list of beliefs which CPJ insists all Canadians must accept in order to be truly Canadian. I would argue that these principles attempt to do no more than clarify the political responsibility of governments as they struggle with the difficult matter of how to ensure that all citizens can live enjoying fair and equitable relations with one another.

Perhaps Paul Marshall (or others) still think that the principles we have proposed are misguided, and perhaps he still thinks that they are "creedal." If so, it may be helpful for *Calvinist Contact* readers to hear from him why this may be so.

I conclude by asking Marshall this. Wouldn't it be wonderful if it were "un-Canadian" for anyone to be lacking in human dignity, to be denied economic equity and fiscal fairness, and to shrug off responsibility for another's well-being? To practise such principles in politics strikes me as neither creedal nor exclusionary, and thus not potentially sinister.

Tim Schouls
National Researcher
Citizens for Public Justice
Toronto

ROOFTOP MUSINGS/ALYCE OOSTERHUIS



Gift-giving

Now that Christmas 1991 is well behind us and even our Ukrainian friends have completed their Julian calendar celebrations, I can reflect upon the events that have been, to make resolutions for the next round of gift-giving. Those resolutions are necessary because as I look back upon the gift-giving habits that have become firmly engrained into the fabric of our family life I realize that our habits lack the essence of the spirit of gifting: the elements of luxury, surprise and selflessness.

I have always been of a rather practical nature when it comes to spending money; when one needs something and has the money for it, then he or she buys it. When something is needed prior to Christmas or birthdays, he or she requests the item for that time. Thus our gift lists usually consists of functional items: new gloves to replace the worn ones; a stereo system to replace the irreparable, 24-year-old reel-to-reel tape recorder; a new dress to update a sagging wardrobe; a larger shirt to cover an expanding frame.

Our children were disillusioned last month to discover that there were no surprises for their mother under the tree. The gift-wrapped items marked "For Alyce" had all been bought by Alyce herself in previous months of sales and needs. Thus there was no ecstatic expression of: "For me? Oh, you shouldn't have! This is too much!"

No surprise

After years of faking such expressions, last Christmas' events witnessed greater familial honesty. Unfortunately such honesty does not come without exacting its toll, flattening the exuberance of celebration: when Matthew quietly confessed that night, "I am happy with my gifts, but..." I knew the time had come to reappraise gift-giving.

In the days that money was a scarce commodity the items for which one saved carefully in the weeks and months prior to celebrations were experienced as genuine luxuries because they came so rarely. The Christmas turkey was an experience of food overabundance that relegated all other meals to the ordinary and the mundane. The single gift that could be bought for each family member was chosen with agony and care to reflect the love and wishes of the giver and the recipient.

To me, O. Henry's short story "The Gift of the Magi" has always represented the epitome of such luxurious and loving giving: a man pawns his gold watch to buy pearl-handled combs for his wife's long tresses, combs of which she has only dreamed; she sells her hair to buy a gold chain for his watch. Needless to say, both were very surprised to have given to each other that which each had known was an inaccessible luxury at the time.

Do you know me?

Of course, in those days of scarcity there were many disappointments. I think of my sister whose single birthday gift once consisted of a "practical" black leather money pouch to hold the coins she never had. I think of the bleakest Christmas our family experienced after my mother died: my father, still in the throes of grief, made one quick dash into the store and bought us all fountain pens (I have refused to use fountain pens ever since). But these memories constitute disappointments not because they were single gifts at times of poverty. They were disappointments because they seemed to give so little from the giver; they indicated little knowledge of the wishes of the recipient; and they were so unluxuriously practical.

Surprise is the ecstatic experience of recognizing that one is known; that one's innermost wish has been discerned. Luxury consists of knowing that a particular gift contains the extras that beautify and exalt our too often worrisome daily existence. Selflessness implies that the gift has come at a personal cost to the giver. The wise men brought the Christ child gold, frankincense, and myrrh, and in this gifting they were not being primarily practical. They brought surprise because they recognized Christ's lordship in their gifts; they brought the luxury of the beautiful and the best to a lowly manger; they gave of themselves as they travelled a great distance amidst unknown dangers to an unfamiliar town.

Dearest wish

Changing gift-giving in our family is not going to be easy. Allowing oneself to be surprised opens the door to potential disappointments. Encouraging luxury may mean the postponement of a necessity. Selflessness will require a giving of that commodity which is sometimes more scarce than money, i.e., our time, our patience, ourselves.

Before our daughter celebrates her birthday this month I will have to ask three questions: "What is her dearest wish for that day? What does she not dare to expect? How can we let her know of our love for her?" And to alleviate some of the disappointment she may experience when she does not get the micromachines she may want, I will have to make sure that she reads this column.

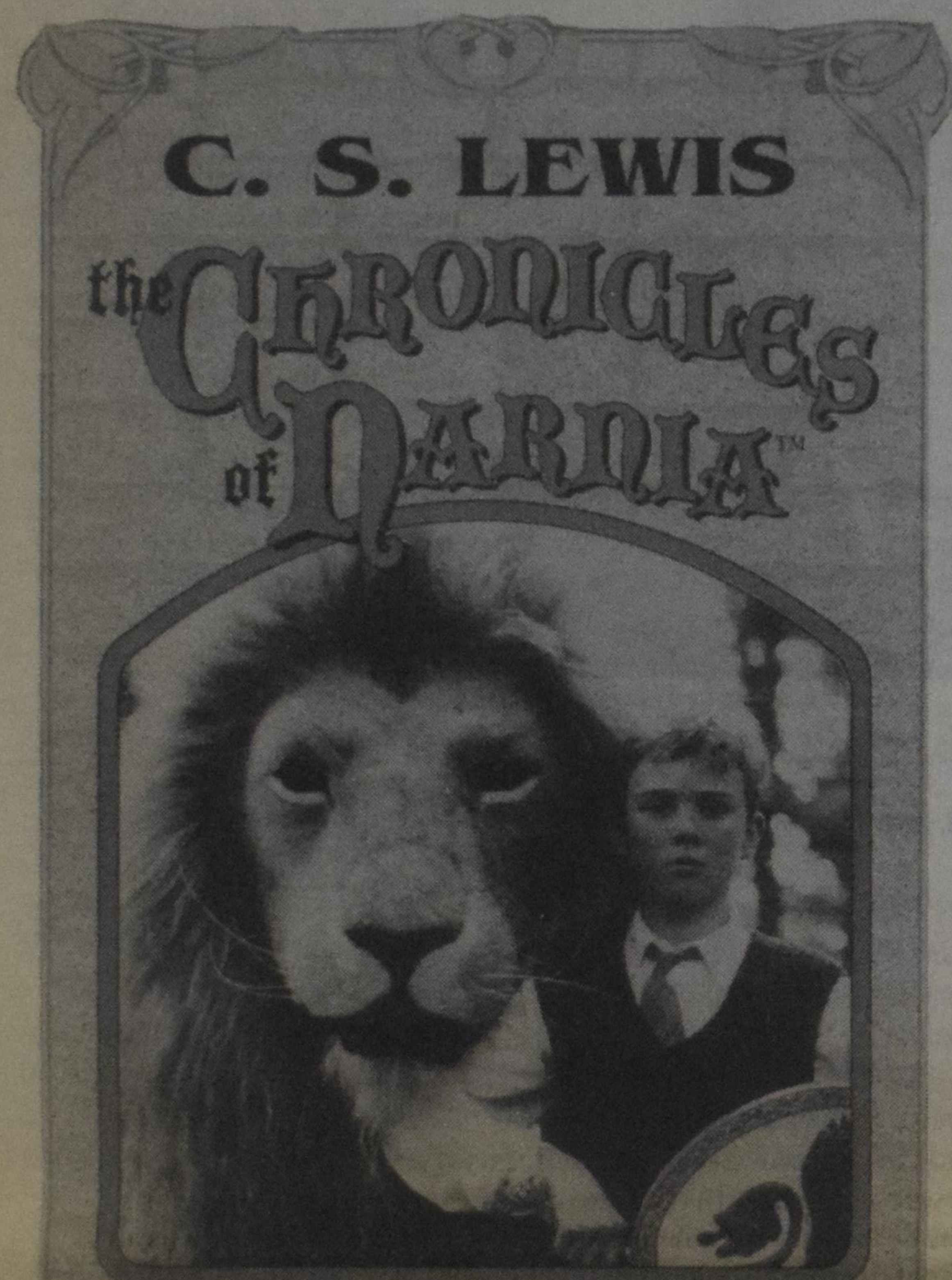
Alyce Horzelenberg Oosterhuis is assistant professor of education and psychology at The King's College in Edmonton.

Media

Video review

Marian Van Til

The Lion, the Witch, and the Wardrobe



Based on the story by C.S. Lewis; screenplay by Alan Seymour.

Stars Barbara Kellerman, Jeffrey Perry, Richard Dempsey, Sophie Cook, Jonathan Scott, Sophie Wilcox.

Directed by Marilyn Fox. A BBC Television production in association with Wonderworks; distributed by Bridgestone Group/Multnomah.

The Lion, the Witch, and the Wardrobe is one of the seven tales which make up C.S. Lewis' *Chronicles of Narnia*. Lewis, having been plagued by religious doubts for years, finally enthusiastically embraced Christianity and went on to become one of the great Christian writers of this century.

The Narnia Chronicles, ostensibly written for children, are full of the cosmic struggle between God and the hosts of Satan. In *The Lion, the Witch, and the Wardrobe* (the first of the *Chronicles*) we see that struggle personified in the Christ-figure Aslan the Lion and his nemesis, the evil White Witch.

The story is set about 1940 in war-time England. Some young brothers and sisters — Peter, Edmund, Susan and Lucy — have been evacuated from London to a kindly professor's country estate where they will be safe for the duration of the war.

One rainy day Lucy wanders into a remote attic room which contains a wardrobe full of old coats. But upon pushing the coats aside she discovers the entrance to the enchanting land of Narnia. She meets a good-hearted faun who warns her of the White Witch who turns all enemies to stone and whose curse has enveloped Narnia in eternal winter. That long cold season can only be alleviated, the faun says, when Aslan the Lion comes and two "sons of Adam" and two "daughters of Eve" are enthroned with him.

It's 'real'

Enthralled, Lucy hurries back to tell her siblings, who disbelieve her — and when she tries to re-enter Narnia the wardrobe back is as solid as wardrobe backs should be. When they consult The Professor, however, he urges them to consider that truth may be hiding in places where they least expect it.

When all four children finally gain entrance to Narnia they witness Aslan's long-awaited appearance. There is much rejoicing among all the woodland creatures. Spring is coming! But the joy is short-lived as they all become players in Aslan's momentous battle with the White Witch.

This isn't kids'-stuff, they find out. They must fight for their lives. And Edmund, who has betrayed them, must swear

Television producer devises entertainment for Christians

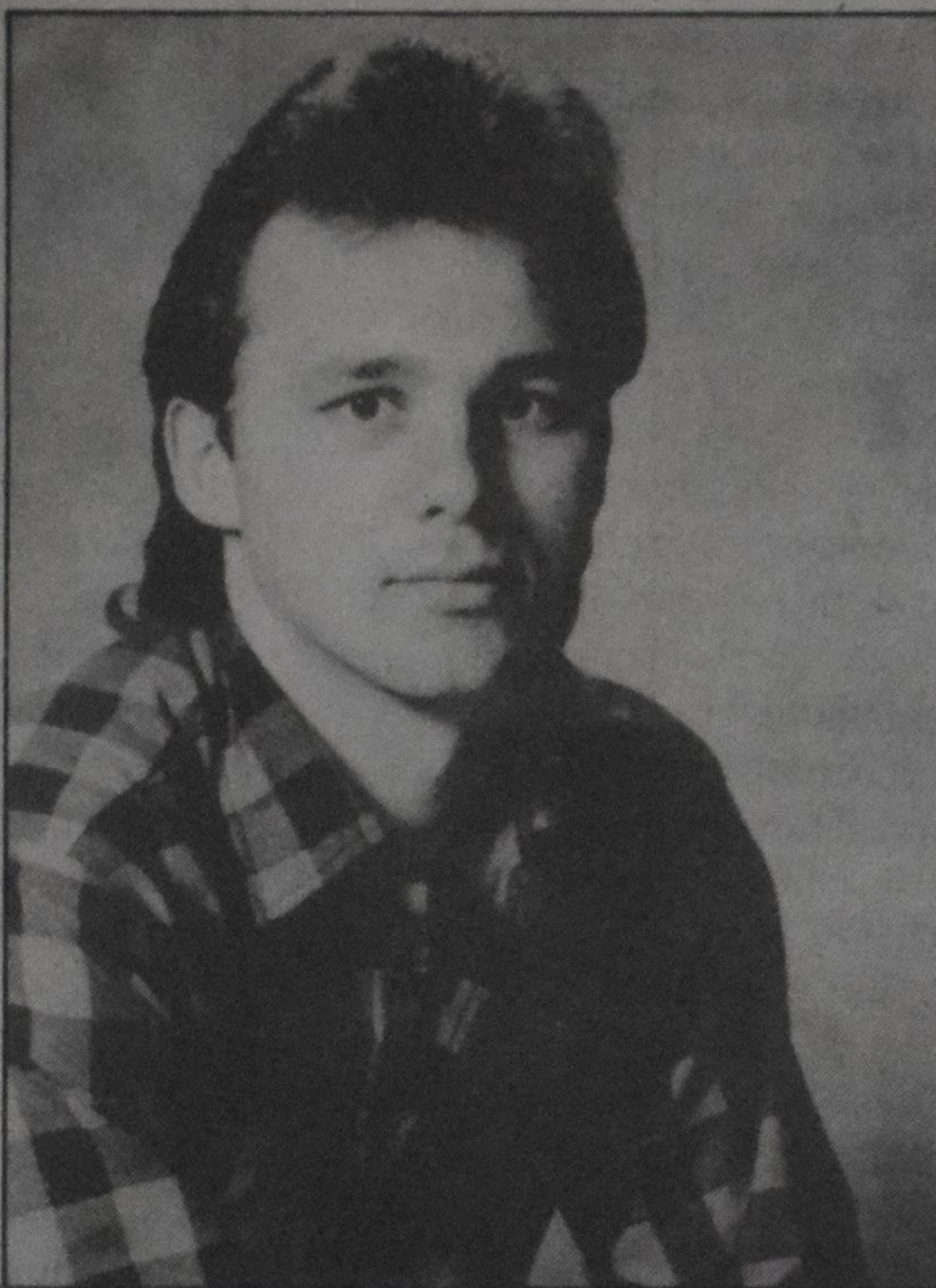


Photo: Courtesy Jerry Jonkheer

Christian television producer Jerry Jonkheer, in "real life" and in a movie role of a film set in 1957.

Bill Fledderus

WHITBY, Ont. — Jerry Jonkheer's self-assigned mandate is to produce a television show that witnesses to how fun, exciting and real the Christian life is.

Jonkheer produces the "Eh JJ Show," a half-hour Christian variety show made up of music videos, skits, stories, jokes and interviews. It airs irregularly across Canada on Vision TV and on Channel 49 in Buffalo, New York.

"It's a challenge to catch people's interest and keep it without using bikinis and guns," says Jonkheer. "Getting good Christian writers is crucial."

Many people assume that being a Christian is safe and boring, according to Jonkheer, but his show intends to prove them wrong.

The show was first aired in 1988 on Peterborough, Ontario's Channel 12. Buffalo's Channel 49 came on board after nine months of convincing. Vision TV, however, was a tougher nut to crack: it took two years of "back and forth," Jonkheer says, before Vision would accept his show for nationwide broadcast.

everlasting allegiance to the White Witch and die. The children are distraught; but Aslan agrees to a bargain which exacts a horrible price: he will die in Edmund's place. The story, of course, doesn't end there; any Christian can figure out its eventually triumphant ending.

One can hardly imagine a better production of Lewis' timeless story. The child actors put in fine performances. They are ordinary-looking children, noticeably lacking the slick, "cute" image one too often sees in Hollywood-made movies. The amusing animal characters are humans in

Jonkheer created his show after almost four years of acting small parts in secular television shows and films.

Jonkheer has always wanted to entertain, but in his four years as an actor he found a Christian presence almost non-existent in Canadian entertainment television. He met only two Christians in his first eight months.

According to Jonkheer, Christians who choose a television career either gravitate towards televangelism shows like "100 Huntley Street" or let their faith get "watered down." He wants to remedy the absence of practising, committed Christians in entertainment television. The best way, he decided, was to start his own show.

"Instead of complaining about bad television shows we decided to make a good one," he says.

With financial backing from several Christian businesses, including his father's distributing company in Whitby, Ont., Jonkheer embarked on a shoestring odyssey. The show now boasts four part-time staff in addition to Jonkheer, and 12 financial

sponsors.

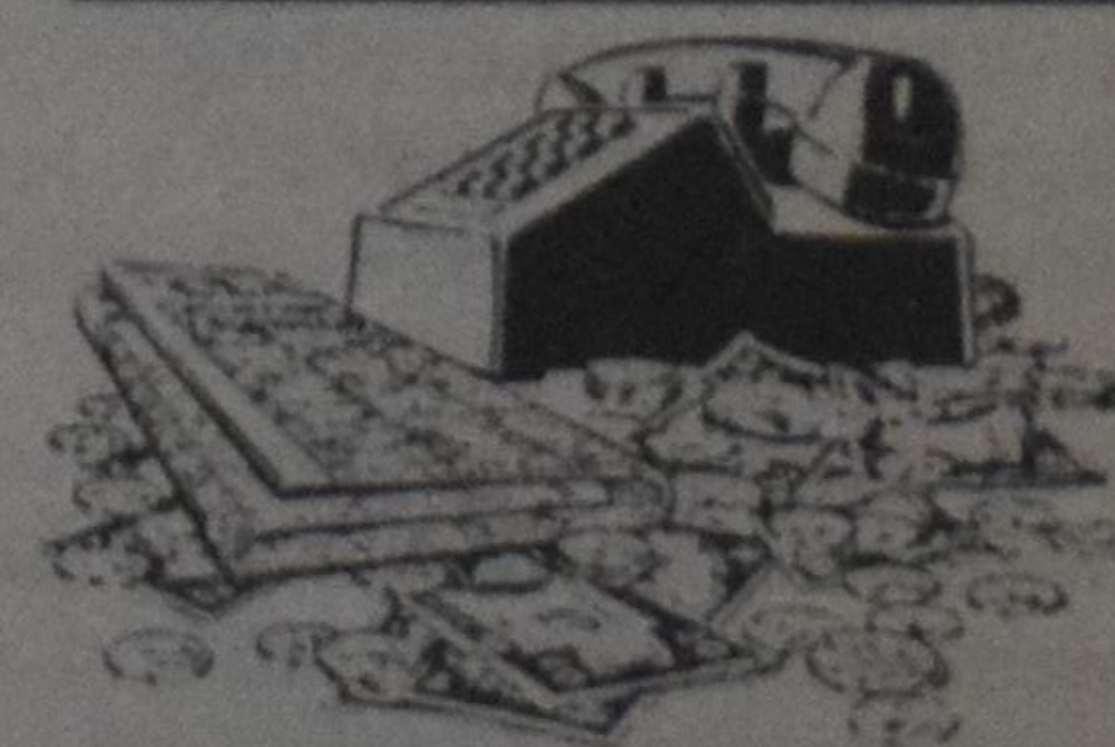
Not just fluff

"We have a lot of fun on our show," says Jonkheer, "but that's not to say it's just light fluff. It's as real as wood or concrete."

Jonkheer thinks that if other people start shows like his, Christian entertainment programming could become a force in Canada. He points to music industry statistics which show that Christian rock music outsells jazz and classical music in North America.

But for now, Jonkheer appears to be unique in Canada. "There are lots of shows which portray just how evil evil can be," he says, "but on our show we try to show how good good is."

The next broadcast of his show is in February.



Save money by using the classifieds.

from Multnomah, a Christian publisher in Portland, Oregon, for the moderate price of \$30 (U.S.) each. Ask your local video store to stock them. They would be a modest but valuable investment, however, for any church or Christian school library. Every child should be introduced to the great writing of C.S. Lewis, setting the stage for the reading of his adult-oriented works about the Christian life.

Multnomah's address is: 10209 S.E. Division Street, Portland, OR 97266; (503) 257-0526.

The videos can be obtained

Church

Marian Van Til, page editor

Billy Graham caps intensive year of ministry: 'God's servants don't retire'

MINNEAPOLIS, Minn. (BGEA) — Evangelist Billy Graham recently completed one of the most intensive years of his ministry, preaching to over one million people in person and additionally to more than five million who attended satellite crusades in 21 countries.

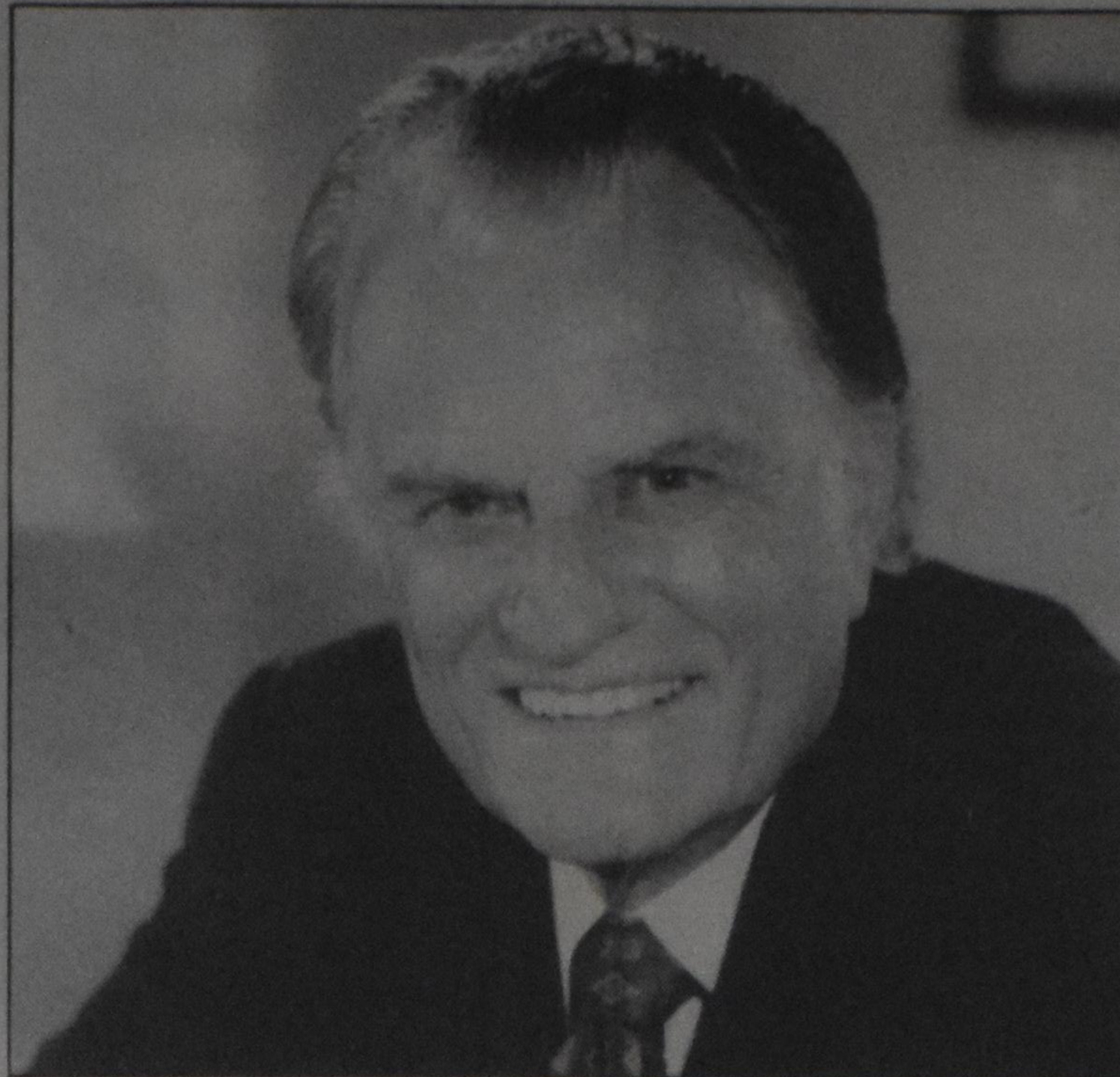
Graham celebrated his 73rd birthday in November 1991 and his schedule showed no signs of slowing down. Repeatedly asked about any retirement plans, Graham continues to reply, "I can find no place in the Bible where any of God's servants retired. So I'll keep on going until God removes me. At this time, my health is excellent — I'm feeling good."

During the past 12 months he has held a regional satellite

crusade from Buenos Aires, meetings in three cities in Scotland and three domestic outreaches including a crowd of 250,000 in New York City's Central Park — his largest North American audience.

He also held a first-ever school for pastors in Moscow. During Graham's travels this year he met privately with world leaders including Soviet President Mikhail Gorbachev, President Boris Yeltsin of the Russian republic and Argentine President Carlos Menem.

Graham's latest book, *Hope for the Troubled Heart*, was published in September 1991 and is now fourth on the religious best-seller list. It is a practical presentation of the straight-forward Gospel



Billy Graham.

Photo: Billy Graham Evangelistic Association

message he has preached in 84 countries for over 50 years.

"Over the past year, I've been encouraged by developments around the world for which we have prayed, such as the recent Middle East peace talks and the long-awaited release of all of the U.S. hostages — which indicate a move toward world peace," Graham said.

"However, we just celebrated the birth of the Prince of Peace; let's remember that he alone can bring lasting peace — peace with God, peace among people and nations, and peace within our own hearts — and he transcends the political and social boundaries of our world."

Dakka people are new focus for missions in Nigeria

EASTERN NIGERIA (CRWM) — Some things take time.

It was 18 years ago that Christian Reformed World Missions (CRWM) first established a preaching station among the Dakka people of Nigeria, a group of people living in a remote area east of the Taraba River in eastern Nigeria. Missionaries periodically visited Dakka villages which were responsive to the Gospel, but no permanent ministry ever developed and no church grew in the area.

Since 1985 the Christian Reformed Church of Nigeria (CRCN) has been asking CRWM for a missionary to co-ordinate a ministry to the Dakka people. It wasn't until this spring that Bill and Sandy Thornburg decided to work with the Dakka people. The Thornburgs felt called to this ministry after a four-day trek through the Dakka area with a group of women from the CRCN Women's Fellowship.

"We were not prepared for what we found," says Bill Thornburg, who has taught at Smith Memorial Bible College

in Baissa, Nigeria, for six years. "We saw people who had no access to medical care, women whose only clothing was leaves, and an entire village of people who had never before heard the name of Jesus Christ!"

The Thornburgs, along with their three children, will move to the village of Gondole, which is the centre of Dakka land. They will work with two of the four Nigerian evangelists already in the area, beginning with a study of the Dakka language and culture.

There are an estimated 20,000 to 50,000 Dakka people.

They live in villages of between 20 and 300 people each, in an area of about 7,000 square miles on Nigeria's eastern boundary with Cameroon. The area is not as technologically advanced as other parts of Nigeria, the Thornburgs report. There are no major towns, paved roads or hospitals. The infant mortality rate is close to 50 per cent and the literacy rate is less than one per cent. Most of the Dakka people are animists and make sacrifices of chickens and beer to the spirits of inanimate objects.

Thornburg, who is working under the CRCN mission board, sees the possible need for a linguist to put the Dakka language into writing and to do Bible translation. The CRCN can also meet the medical and agricultural needs.

"The work won't be easy," Thornburg says. "Fewer than one per cent of the people are Christians — the rest are animists. We pray that God will use us and the CRCN evangelists to bring the love of Christ to the remaining 99 per cent so that he can gather them into his church."

China reaffirms 'religious freedom' for Hong Kong after 1997

Andrew Wark

HONG KONG (NNI) — Chinese authorities reaffirmed they will not interfere in Hong Kong's religious affairs following China's 1997 takeover of the territory, during a special symposium held in Beijing in mid-November between officials from the Religious Affairs Bureau (RAB) and a group of senior Hong Kong Christian leaders.

The delegation, led by Rev. Li Ping Kwong and composed of 19 representatives from major Protestant denominations, seminaries and

evangelical organizations from Hong Kong, attended a series of meetings with officials of the RAB to discuss the role of the church in Hong Kong after 1997.

Many church leaders throughout Hong Kong have expressed concern over Beijing's interpretation of "religious freedom" and its implementation of basic human rights in Hong Kong after 1997. The apprehension has become so pronounced over the past years that in some churches up to 50 per cent of the congregation has already emigrated from Hong Kong or

expressed plans to do so prior to the Chinese takeover.

According to the chairperson of the Hong Kong Christian Council, Dr. Tso Man King, who attended the symposium, the Beijing meetings helped to allay some of the fears held by many of the Christian leaders by bringing some of their concerns into the open.

The director of the RAB, Ren Wu Zhi, told delegates that neither the bureau nor the church in China would interfere in the religious affairs of Hong Kong before or after the 1997 transition. Similarly, the deputy director of the Hong Kong and Macau Affairs

Office, Chen Zhi Ying, reaffirmed that the post-1997 Hong Kong Special Administrative Region (SAR) government would not interfere with or control religious activities which did not violate the laws of the SAR.

Do they mean what they say?

He stated that under the Hong Kong Basic Law, religious organizations would still be permitted to possess, use, manage, inherit, give and receive properties, and establish and operate schools, seminaries, hospitals, social welfare agencies and other services after 1997.

However, in light of the tightening religious policy currently being implemented in China, some Hong Kong Christian leaders such as the director of Breakthrough Ministries, Dr. Philemon Choi, harbor concerns over subtle government pressure and control factors which could be applied to the church after 1997 to ensure compliance with SAR policies.

"I can visualize there will be hidden or different ways of cautioning the church," Choi said in an interview with NNI, "...Or that [the future SAR government] will have certain ways to ensure you do not 'step over the line.'"

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45 Harriet St., Toronto, ON M4L 2G1

American 'new Christian right' forms political party

WASHINGTON, D.C. (EP) — *World* magazine reports that the U.S. Taxpayers Alliance is organizing a religiously-based, conservative political party for the 1992 elections. The new group, called the U.S.

Taxpayers Party, advocates outlawing abortion, withdrawing funding from the National Endowment for the Arts and the Department of Education, eliminating welfare, opposing George

Bush's "new world order" and embracing nationalism. Ed McAteer, director of the Religious Roundtable, called the coalition a "continuation of the New Christian Right."

son, be adm
many books *there is* no end; and
much study is a weariness of the
flesh.

Bible Notebook

Ac. 19, 19.
Reading, Da. 5.1
Or, *much reading*,
p.p.ch. 1.18.

Al Wolters

'Bed' or 'Staff'?

"Then Israel bowed himself upon the head of his bed" (Gen. 47: 31 RSV).

"By faith Jacob, when dying, blessed each of the sons of Joseph, bowing in worship over the head of his staff" (Heb. 11: 21 RSV).

Jacob, who is now also called Israel, died in the land of Egypt. Shortly before he dies he asks Joseph to swear to him that he will not be buried in Egypt, and then proceeds to bless Joseph's two sons, Ephraim and Manasseh. Between these two acts of the dying patriarch we read that "he bowed himself upon the head of his bed." Later, when this incident is referred to in the New Testament, in the Epistle to the Hebrews, we read that Jacob bowed himself not "upon the head of his bed," But "over the head of his staff." How can we account for this difference?

To begin with, we should realize that the original language of the Genesis passage was Hebrew, and that of the Hebrews passage was Greek. This explains some of the small variations between the two texts; but it cannot account for the difference between "bed" and "staff." How can the Old Testament say the one, and the New Testament the other?

Writing without vowels

In order to understand this difference we need to know something about the way the Hebrew of the Old Testament was written. Unlike English and other European languages, Hebrew was written without vowels; the readers were expected to know the language well enough to be able to supply the missing vowels for themselves. Even in the books and newspapers of Israel today, that is how Hebrew is written.

This may seem strange at first, but a little reflection shows that vowels are usually not necessary in order to understand a written sentence, even in English. No one will have any difficulty supplying the vowels in a sentence such as this: "Hbrw ws wrtn wth vwls."

Sometimes. However, it is not always absolutely clear which vowels should be supplied. In the case of Gen. 47: 31, the Hebrew says that "Israel bowed himself upon the head of his *mtth*." If we supply one set of vowels, the word is *mittah* and means "bed." If we supply another set of vowels, the word is *matteh* and means "staff." The context does not make it unambiguously clear which word is meant; it could be either one or the other.

Septuagint and Masoretic text

But then why do we find "bed" in translations of the Old Testament, and "staff" in translations of the New? In order to understand that we need to know about the first Greek translation of the Old Testament, and about the traditional Hebrew text on which translations of the Old Testament are based.

The men who first translated Genesis into Greek (in about 200 B.C.) understood *mtth* in Gen. 47:31 to be the word *matteh*, and therefore translated it with the Greek word for "staff." It is this translation (the so-called Septuagint) that the author of the Epistle to the Hebrews is quoting in Heb. 11:21.

Since he was writing in Greek to a group of Greek-speaking Jews, he quotes from the standard Greek translation of the Old Testament, and therefore speaks of "staff" rather than "bed."

But a later generation of Jewish scholars came to a different conclusion about the word *mtth* in Gen. 47:31. When medieval Jews prepared the so-called Masoretic text — the standard edition of the Hebrew Bible on which modern translations are based — they decided to add vowel signs which reflected the traditional pronunciation of the biblical text. According to that traditional pronunciation, *mtth* should be read *mittah*, meaning "bed." That is why translations based on this text also have "bed" here.

The discrepancy between "bed" and "staff" raises some interesting questions about biblical inspiration and how our understanding of inspiration ought to affect translation policy. In a later column I hope to return to these questions.

Al Wolters teaches classical languages and religion/theology at Redeemer College, Ancaster, Ont.

New Christian resources available on AIDS, abortion, victim/offender mediation

WINNIPEG, Man. (MCC) — New resources on AIDS, abortion and victim/offender mediation are available from Mennonite Central Committee (MCC)

AIDS: A Christian Response is a packet produced by MCC B.C. which provides information about the medical aspects of AIDS and about practical ways churches can respond to people who have the disease. Included in the packet are stories by people who have AIDS, as well as by their families and caregivers.

Materials in the packet include: "When a loved one has HIV disease"; "How to tell your children about AIDS"; "Addressing the facts and fears about AIDS"; "Pastoral care issues and suggestions"; and "What you can do to help a person who has AIDS." Worship resources for churches are also included. The packet can be ordered from any

MCC office. Cost is \$5.00.

The Resource Packet on Abortion, produced by the MCC Canada Women's Concerns department, includes stories by and about women who have had abortions. It contains materials on "Building a life-affirming community"; "The decision to bear a child"; and "Breaking the deadlock-alternatives to abortion." Stories about ways people and churches are practically responding to abortion are also included. The packet can be ordered from any MCC office for \$3.00.

A Manual for Training People who are Involved in Victim-Offender Mediation has been produced by the Fraser Valley Community Justice Initiatives Association (FVCJIA), an MCC-supported victim-offender mediation program in B.C. The manual, believed to be the only resource of its kind which offers a

complete, step-by-step training program for mediators, includes a 30-page trainer's manual; a 140-page training/resource manual; a 30 page coach's manual; and a 60 minute training video.

The creation of the manual was prompted by growing interest in mediation across the country. According to Eric Gilman, FVCJIA Training and Education Coordinator, this growth "made it clear to us that there is a need for a well-designed, comprehensive training resource that will enable well-qualified mediators to be placed in the community."

The manual is available from FVCJIA for \$470. Components can also be purchased individually. To order, or for more information, contact: FVCJIA, 101-20678 Eastleigh Cresc. Langley, BC V3A 4C4.

MCC volunteers reflect on the 'sacrifice' of voluntary service

WINNIPEG, Man. (MCC) — While most people serve one term of service with the Mennonite Central Committee (MCC) — two years in North America, three to five years overseas — some people just keep on going. For example, Ren Amell, 40, and Carol Loeppky, 31, have a combined 19 years of voluntary service between them — Ren for 13 years in Zaire, Kentucky and, currently, northwestern Ontario, while Carol has served for six years in Kentucky and their present assignment. The couple, who have one child, Alexander, have just committed themselves to serve another two years in Kenora, Ont., where they work in community development with Native people.

"We feel very well provided for," says Carol, noting that in addition to having all their expenses provided for, they receive \$312 a month for allowance. "We'll never get rich, but that's never been our goal."

Brian Wiebe, 29, just returned home to Winnipegosis, Man., after serving for seven years with MCC in Indonesia. "It didn't seem like a sacrifice," says Wiebe, who stayed longer to see a project through to completion. "I enjoyed what I was doing and the people I worked with. The time went by real fast."

Jeanet Sybenga, 31, is in her seventh year of service with MCC. "I find this to be a very secure way of life," says

Sybenga, who works with inner city Native youth. "I don't have to worry about basic things like food, rent and medical expenses. I'm content with my life."

In Canada, a first-time volunteer with MCC has all living expenses provided for (rent, food, etc.) and receives an allowance of \$60 a month. People who continue for a second term have their allowance doubled to \$120 a month, with additional funds available for volunteers with children. Volunteers also receive a resettlement allowance of \$42 per adult and \$28 per child per month for each additional month of service beyond one year; people over the age of 30 are enrolled in an RRSP program, which is entirely provided for by MCC.

Volunteers are not eligible for unemployment insurance or Canada Pension Plan benefits.

Amell and Loeppky,

Wiebe and Sybenga are unanimous in saying that life as full-time volunteer isn't a terrible sacrifice.

Adds Sybenga, a member of the Christian Reformed Good News Fellowship: "I don't feel that I'm suffering or anything. This is the way I want to live — as simply as I can."

One thing that concerns Sybenga is that some people seem to believe that "you have to be special to do voluntary service — sort of like a saint. But I'm not special. Anyone could do it." Says Loeppky: "some people seem to think that voluntary service must be so difficult. But it isn't. You won't get rich, but you won't want for anything, either."

She adds that the issue of income is relative, anyway; when she told very poor people in Kentucky how MCC took care of its volunteers, they said, "Sounds great! Where can we get a job like this?"

INVITING APPLICATIONS

In preparation for training in the academic year 1992-1993 the chaplain committee invites applications from members of the clergy interested in pursuing **clinical pastoral education**.

Information about stipends, places of training, and eventual chaplain-employment can be obtained by sending inquiries to:

CHAPLAIN COMMITTEE
CHRISTIAN REFORMED CHURCH
342 Arrowhead Pl., Kingston, ON K7M 3L3 • 2850 Kalamazoo SE,
Grand Rapids, MI 49560

Features

Countries need an 'economy of enough'



Photo: Bert Witvoet
Dr. Bob Goudzwaard at a recent banquet of the Canadian Christian Business Federation in Mississauga, Ont.

Nandy Heule

TORONTO, Ont. — Either a business grows or it dies. Canada needs continuing economic growth. Prosperity is that simple.

Or is it? During a recent visit to the Institute for Christian Studies in Toronto, guest lecturer Bob Goudzwaard warned his 25-member class that unlimited economic expansion will ultimately destroy our environment, the poor and eventually our entire world order. It's much like pumping more and more air into a balloon — sooner or later it will explode.

One of the pillars of our society — the need for economic growth — needs to be replaced by an "economy of enough," guided by justice, stewardship and solidarity, claims Goudzwaard.

Goudzwaard, 57, a soft-spoken and gentle visionary, is an author, former member of the Dutch parliament, and currently professor of economics at the Free University of Amsterdam. He has lectured around the world on his vision for a biblically-rooted economic order. Some say he's a doomsday prophet. He says he's just a realist.

Goudzwaard is a member of the Gereformeerde Kerk in his hometown Driebergen, and serves as an advisor to the Nederlandse Raad van Kerken (the Dutch council of churches). In that capacity he recently addressed the European Commission, a committee of the European Community (EC), on the role

of the church in society.

Calvinist Contact met Goudzwaard at one of his favourite Toronto lunch spots: the second floor of a sandwich diner about four blocks from the Institute on College Street. The article below summarizes his views on the Canadian recession, free trade, a united Europe, and the role of the church in our society.

CC: *Canadians are currently struggling through an economic slow-down which has seen the permanent loss of thousands of well-paying manufacturing jobs, record numbers of business failures and a jump in cross-border shopping. What should Canada be doing?*

Goudzwaard: When I read in the papers about the "recession" I was surprised. Any economic slowdown (Canada's GDP declined 0.8 per cent in 1991) stirs up tremendous fears. Obviously, we live in a society that can only find its equilibrium *in motion*.

Here's a good Dutch example: a bicycle rider needs to keep moving or else he crashes. Our Western economies have to do the same thing: if they don't keep moving forward, they falter. It's a crazy situation.

In the long-run, it's impossible for our economies to keep growing without limits: the earth won't be able to sustain endless growth and opportunities are taken from the developing world.

CC: *The Canadian federal government has taken a tough stand during this recession. It says it can't afford to pump money into the economy to create jobs or stimulate spending by lowering taxes. Government leaders seem to trust that lower interest rates and lower inflation will eventually rekindle our battered economy. What do you say?*

Goudzwaard: The government has tunnel vision: it can only see a return to economic growth, based on increased productivity and competitiveness, as the solution to Canada's current problems.

CC: *What is the alternative?*

Goudzwaard: Canada should reorient itself to create employment that's related to care — care for the worker, the environment, the handicapped and the poor here and in the developing world. Western governments should determine a set of minimum standards within which the economy can work. Those standards need to

protect the environment, sustain the poor and uphold meaningful work. Of course, it will create less productivity; economic growth will be hampered by these "restrictions." But these immediate financial sacrifices will be offset by preventing future disasters: structural unemployment, ecological damage, depleting energy, and deepening poverty in the Developing World.

CC: *Who should take the first step in this process of re-orientation?*

Goudzwaard: That differs from nation to nation. In Holland, labour unions are often a good avenue because they're confronted by unemployment. Workers might be willing to accept a wage cut if they can keep a more meaningful job.

In Canada, government has to set the context for a responsible economic order in co-operation with social agencies and unions to address worker/management relationships. However, consumers, workers and government have to jointly accept responsibility to accept limits to growth or the economic game will be lost. I would be very pessimistic about the future of Canada. The country may save its economy but lose its soul.

CC: *Should Canada have entered into the free trade agreement with the United States and what do you think about current talks between Mexico, America, and Canada?*

Goudzwaard: A free-market economy is useful because it co-ordinates decisions and trade, but it has risky limitations. Markets should not be our only compass. A free-market can only co-ordinate those needs that have buying power behind them. Something without a dollar value — such as the environment or justice towards the poor — might in fact be extremely valuable, but the market gives it no value at all.

I'm not criticizing the market as such, but I criticize a culture that chooses its market and its trading blocks as a compass for the future.

In trading blocks such as currently discussed between Mexico, America, and Canada, the market will automatically drag down the country with higher ecological and social standards because it will be less competitive. If the trade talks don't start with setting certain standards of human and environmental care, Canada will need to accept the disintegration of its

social provisions if it wishes to remain competitive.

CC: *How do the North American trade talks compare to the recent European unity talks in Maastricht, the Netherlands?*

Goudzwaard: The European Community has as its goal to improve the standard of living by creating a common market. The market is to determine the well-being of the community. Again and again, there are voices within the EC that say the countries should also join politically in order to address concerns about the environment and a social charter. So far, EC countries have been unwilling to give up much individual political power. The tendency has been to focus on economic integration while provisions of care are being reduced to the lowest common denominator. This lack of concern about the social well-being of the EC is of great concern to the European churches.

CC: *What role does the church play in creating a better economic order?*

Goudzwaard: Our economies are goal orientated, focusing on never-ending growth and expansion by any means. The church can help society set its directions. As church members we can appeal to the European Community: please, take care of our environment, support migrant workers, and deal with social issues. As church members, we are willing to pay the price for it. We want to say to the EC members, it is necessary to live in a more responsible way.

CC: *As Canadian Christians, what is our main economic responsibility?*

Goudzwaard: The biblical

perspective on economics is one of abundance, not scarcity.

Jesus says in the parable of the Good Shepherd, I've come to bring life and prosperity. That's in the context of a herd trying to find grass, and there's more than enough grass. But if a society loses its concept of "enough" it will become victimized by its yearning to have more. Eventually we'll run out of grass.

At a certain point, individual Christians have to refuse to "keep up with the Jones" — there might have to be an element of civil disobedience.

CC: *You have been advocating an "economy of enough" for many years. Are people starting to listen?*

Goudzwaard: Yes, people are listening more now than in the past because the problems are getting worse — environmental problems are escalating, parents find their children can't get meaningful work, and so on. These problems illustrate that we're not on the right track as a society. I've been told repeatedly I'm an idealist, but I'm a realist.

CC: *Do you have a final piece of advice for Christians here in Canada?*

Goudzwaard: In our Western society we have separated the world of faith from the economic world. Preaching focuses on our personal salvation through Christ. Salvation of our society as a whole is not on the church's agenda. But there's a connection between many personal problems and social problems. Our society refuses to analyze the roots of problems. We have to be willing to ask deep questions.

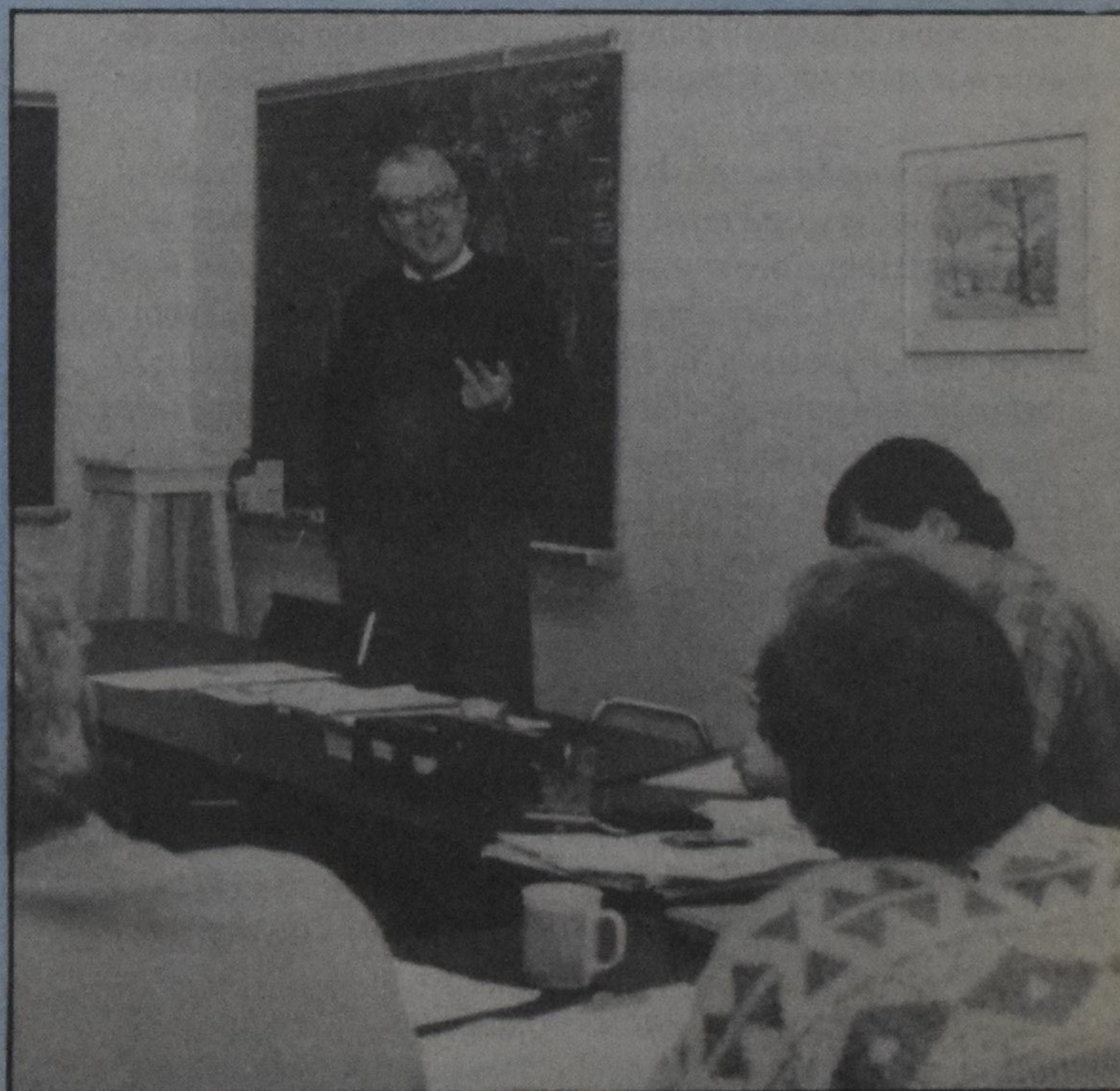


Photo: Nandy Heule
Goudzwaard in a typical pose during a lecture at the Institute for Christian Studies in Toronto.

Distinct Society

John A. Tamming

My wife and I find out that the final course of my studies can be taken in either Toronto or Ottawa. In a flight of whimsy, we select the latter. In further flight, we choose to rent in Wolf Lake, Quebec, (population: unknown), an hour northwest of Ottawa, just above the Gatineau hills.

We are here for the fall colours, the quiet lake water, the skiing for us and countryside for our daughters. At least those are the solid, practical reasons we rattle off to each other. Perhaps, we also move in a naïve attempt at some grassroots nation-building. On the drive up, I resolve before my spouse to learn how to order une (feminine?) tasse de lait in French. She laughs. Furthermore, I commit myself to hug every third Quebecer I meet and tell him or her, "Don't leave. We need you." The laughing merely continues and I join in.

The smiles will become strained as autumn passes, as Dobbie is asked to deliver her head to the NDP, Mulroney skims the U.N. classifieds and Lindros does his little bit for national unity.

Our Francophone landlady, who sells real estate in these hills, quickly brushes aside any suggestion her tenant makes of impending political doom. It will never happen, she says. Even if it does, she continues, the Outaouais and everything within a 100 mile radius of Ottawa will simply join Ontario. At the same time, all territory north of Cornwall will be handed over to the Republic of Quebec.

I marvel at the one speaking and stand transfixed by the simplicity of it all. A giant, friendly land-swap. Now we see dimly, through a glass darkened. Then we shall see Canada through the eyes of a real estate agent: full of potential, a handy person's special, a terrific retirement home (smaller than what you would ideally want, perhaps, but just large enough now that the kids have moved to New York and California). Now if you will just sign the Agreement of Purchase and Sale there....

Remembering my solemn vows, I enter Cindy's Variety on my first day up here and make a stab at it: "Bonjour." I quickly realize that a generation of French students at London District Christian High has been misled. When one says "Bonjour" in *la belle province*, the response is not an automatic: "Bonjour! Ça Va?" Instead, one is instantly confronted with a barrage of sounds, a confusing mass of unknown prepositions twisted around only vaguely familiar declensions, with what appears to be the number 4,169 tossed in just to confuse. I stammer and tell her I don't really know the language, that I was just — what? Trying a bit of grassroots nation-building? Reaching out to one of our founding races? Pre-occupied by the death of Meech? Fallen, I wordlessly take the bread and

leave.

Months later, on the way to class, I pick up a hitch-hiker. She is in her 60s. Despite her gender and age, I make the standard visual search for a gun. None seems obvious, and she gets in. I ask her (in English) how she is doing. In broken English she tells me she just got out of jail two weeks ago and is therefore doing quite well, *merci*. I check once more for a gun. She tells me she is on her way to the Hull courthouse. Her broken use of my first tongue emboldens me and grants me implicit permission to mangle hers. I briefly consider whether to address her as *tu*, dismiss that as too chummy, and take a chance on the noun being masculine: *Vous n'avez pas un avocat?* I inquire.

I have blown it again. She assumes familiarity with her tongue and launches into fiery subordinate clauses and blistering paragraphs of French. It sounds as though she is angry at the system. I try to nod and look suitably outraged by the system along with her, but fail. She has either been charged with embezzling funds from her manager at the Canadian Legion or she is being sued for selling a cottage with improper zoning. Lost in a fog of foreign syllables, I can take my pick.

She asks me a question. Once more, the linguistic con artist is exposed. Again, I am forced to try explain just what I was doing. I think she understands that I didn't understand what she thought I was understanding all along. I cannot be certain, however, since her English is so poor. We continue down Highway 5 in silence, a microcosm of our tired nation, two solitudes trapped here in my Dodge Colt — the Leafs and the Nordiques, Reform Party and Bloc Québécois, Senate Reform and Bill 101.

Who's twisting and shouting?

In fact, though, the solitudes do reach out to each other up here. The band at the



Ham Sud, Eastern Townships, Quebec.

Photo: The Colour of Canada

local pub alternates "Twist and Shout" with Francophone favourites; the Wolf Lake Library (open Wednesday nights seven to nine, we are informed, provided the lady can get her pickup started) loans out the "Berenstain Bears" as well as "Suzette et Nicolas." Everywhere we visit we are told that the little people love Canada, that it is only the dream merchants and the ones who want to make the history texts who are stirring things up.

Still, just below the surface, some in *la belle province* are feeling rather *mal*. The town of Aylmer has been ordered to remove the English from the sign along the road which reads: "Welcome to Aylmer — Bienvenu." You will not find Wolf Lake on a map: it is known as Lac des Loups, courtesy of a government effort to Francicize the face of the province. Along highways 105 and 366, teenaged (one assumes, hopes) Anglos have spray-painted an X over a number of unilingual *ARRET* signs.

The graffiti is their answer, one surmises, to the efforts of Action Quebec. This latter is a group of volunteers who have taken it upon themselves to report violators of the provincial language law. They are no slouches. A recent sweep of a Montreal street revealed such advertised words as car, optometrist and delicatessen.

According to the *Montreal Gazette*, the group is headed by a 19-year-old president. Jacques Parizeau recently contributed \$600.

This is the week the owner of the general store in Wakefield, an Anglo enclave 20 minutes away, goes to court. He and several others were fined for having English-only signs posted in their shops. He is fighting Bill 101. Other townsfolk gently mock the legislation. The local dentist posted an outdoor sign in French and Polish, just to see what the language police would say. On front lawns across the province, the rights of the collectivity meet up with those of the individual.

John Beimers is the manager of the local IGA in Shawville, down a long road from where we live. We meet at Renfrew CRC, which his family attends by crossing the Ottawa River each week. Yes, he has heard of Bill 101, he tells me. Just a few months ago, he was ordered to change a sign, "3 for \$" to "3 pour \$1." I ask about the demeanor of the visitors from Montreal: were they good humoured about it? Apologetic and perhaps somewhat sheepish? No. They were quite businesslike and expected to be listened to.

I consider asking him the same question I debated asking the store owner in Wakefield. For the good of the province,

for the survival of your fellow citizens' language, out of a broad sense of Christian charity for the weaker national brethren, would you consider restricting your rights to advertise cantalopes in whatever tongue you wish? But the question seems canned and it goes unasked.

Defeat from the jaws of victory

Echoes of Genesis 11 can be found throughout these hills. Scriptural exegesis runs wild as one wonders how Hal Lindsay might preach about such times. Sermon idea: "In ancient days, while the BNA Act was still being drafted, men on the plains north of the 49th parallel said to each other: 'Come, let us make bricks and bake them thoroughly, let us hew timber and float it down the Ottawa River. Let us build for ourselves a towering country, with national health care, a continental railroad and an elected, effective if not quite equal Senate.' The rest of the message delivers itself. Concerned that one day nothing will be impossible for these people, it is ordained that tongues become confused and official bilingualism fail. The people are scattered. Manitoba joins Minnesota and Alberta goes it on its own. Bourassa as God's agent and Bill 101 as his instrument." The

Continued on p. 12...

Freddie the frog and the re-defining of redemption 2

Bert Hielema
“Why have we confined redemption to the personal level or have advocated some sort of social gospel, limited to humanity only?” the author asked in the previous instalment of this two-part series. “The Gospel truth is that heaven is not our goal; The cosmos is.... The consequences of this [heaven-focused] paradigm are that trees and rocks, animals and air are objects to be exploited, to be used and abused.” In this second and last instalment the author focuses on the way out of this wrong paradigm.

Since the roots of our cosmic troubles are so largely religious or rather sacrilegious, the remedy must also be essentially religious and calls for a return to the claims of the Covenant. The Covenant? That old-fashioned word? Well, let me illustrate it.

Suppose that Queen Elizabeth, the richest woman in the world (worth about 12 billion dollars) announced in an ad to the 12,000 readers of *Calvinist Contact*, “I will have a contract made up, a covenant. All my rights and my possessions — my castles, my land holdings, my stocks and shares and crown jewels — I will share with you. One condition I will make, however: you must share all that you own with me.”

Not a bad deal, we would say, and we would be utterly foolish not to take her up on this because suddenly each of the 12,000 or so readers of C.C. would have a net worth of one million dollars. In addition, we would all be princesses and princes and wherever we went we would travel free and others would pay our hotel bills and meals.

That, in fact, is what the covenant with God is like: he made such a contract with us, with all of us. He first made it

with Noah, twice extended it through Abraham, then re-affirmed it through Moses, while all along Jesus Christ, the very Son of God, was the head of the covenant, its very essence

In this contract God promised to share with us as rightful heirs, as his daughters and sons, this whole universe, the entire creation, the gold it contains, its diamonds, lakes, rivers and seafloor, its mountains and meadows, forests, birds and animals, all that the world contains. A gift much more valuable than one million dollars! And in addition, things even the Queen does not have: perpetual peace of mind, eternal life amidst loving people, no disease or death, no deadlines anymore, only life-lines to pursue. The only condition on our part is that “We do justice, love mercy and walk humbly with our God.”

Where did this covenant start?

After the flood, God made a formal covenant with the new procreator of the human race, Noah. A new arrangement was needed here because with Adam’s death the theme of the totality of God’s grace had to be re-affirmed. Redemption needed a new definition. Basically the covenant with

Noah as related in Genesis 9 is a covenant with creation. Six times in this short passage God repeats that the covenant made here with Noah is with every living creature and with the earth. In essence God says: “People of the earth, I am the Creator. Here I pledge to form a triad, a covenant with three parties,

(1) with the earth — the cosmos, the land

(2) with you as my image bearers and

(3) with me, as the head of the covenant.

“Remember” God said, “the line of the covenant is not vertical, first me, then you, then the earth, with the land, the cosmos not really in direct touch with me.” That is the old paradigm. “No,” the Lord said, “the land, trees, rocks, bees and buffalos are my creatures, the works of my hand. I have made them as I have made you. If you look after the earth and after your fellows, loving them, caring for the crocodiles in the jungle as well as for your cousins next door as if they are my own — which they are — then I will look after you. My covenant is with you, to make the earth last forever because I promise it to you as an everlasting habitation.”

And to seal this covenant he sent his son, Jesus, the heart of our religion or covenant. In this triangle pact, through Jesus Christ who became our equal, both the world and we as humans are allied together with God. God looks after us and we praise him for this. God looks after creation and creation sings God’s glory. We and creation are mutually

dependent — we humans, as God’s stewards of creation, while faith in turn gives us life and enjoyment. A double cord binds us to God and to his creation in an ironclad covenant.

We are not aliens in this world: here on our own globe, now polluted and defiled through sin, is the place of our participation in God’s sabbath rest. This earth is our eternal habitation, humanity’s home forever. The new heaven — the sky and the stars we see, now lettered with space junk — and the new earth, that is the kingdom we seek, that is the hope for us today. That is the new paradigm. Revelation 21 is so clear on this yet our thought structure, still focused on heaven, keeps us from seriously dealing with our ultimate future.

That is why we must re-think redemption. The covenant calls us to be cosmos carers: we are more than stewards, more than earth custodians in the sense of housekeepers who keep the place intact for the owner. We are indeed “keepers,” possessors of this cosmos and must care for it because it is our own. Our world belongs to God, and we as his children will inherit what is the Lord’s.

The word “care” comes from an old Germanic root that means “to cry out.” It means that we must have an emotional involvement with the cosmos, must have compassion for it, must share in its suffering. When a tree dies from acid rain, tears well up in my eyes.

The words of Jesus, “as you do unto the least of these, you do unto me,” includes the care for all God’s creatures, not

only humans. That is why we must be *cosmos carers*. That is how we honour his name. That is how we express our love for God, the creator of heaven and earth.

Look at the new dollar coin we have: our own “looney.” On the one side it has a picture of the Queen, inscribed, — d.d. Regina” — *deo gratia*, by the grace of God she rules. Her portrait gives legitimacy to the coin. We too are, *deo gratia*, queens and kings in the Kingdom, signifying cosmic redemption. The other side of the coin indicates its value. The other side of the salvation coin is *personal* salvation.

If I were to remove the Queen side, then the coin would have no legal value because the kingdom-queendom aspect is gone. If I remove the other side, personal deliverance, then it has no nominal value. We need both sides to make it legal tender.

So it is with our salvation. There is no personal salvation when there is no kingdom/creation to which to go. And there is no kingdom/creation for those who neglect their relationship with the Creator. You can’t have one without the other.

Remember Freddie. He boiled to death when he failed to detect the gradual shift in his environment. We too are in a gradual boil due to our cosmic neglect: the greenhouse effect and the disappearance of the ozone layer both point to a warming process not unlike the lethal liquid in which Freddie met his fate. That is also the reason why Christians must

Continued on p. 13...

Distinct society

...Continued from p. 11

congregation is not amused.

Back at school, national unity seems to be on quite a few minds. A woman offers up a delicious quote from Churchill: “Canada is the only nation capable of snatching defeat out of the jaws of victory.”

Over a glass of ale, a friend leans over and almost yells: “I don’t get it! What do we want? What will independence bring them?” I shrug. I have no answer which makes sense. Hull is largely separatist, despite the fact that federal civil servants occupy over six million square feet of office space in this city. Many want out despite a recent study that showed the Quebec side of the river stands to lose up to 32,000 jobs. The high school drop-out rate in West Quebec is the highest in the province and it remains unclear how a poorer Quebec could improve such numbers.

Perhaps, I suggest to my friend, his question assumes a rational answer. Perhaps the appeal of ethnicity lies deeper. But he is a card carrying Wasp and can only return a blank stare. What motivates a sovereign Quebec? What causes our people to turn down a job transfer because there is no Christian school in the proposed town? What propels our families to pass three or four other churches on their way to worship each Sunday?

‘Primordial ethnic bonding’

Experience the almost primordial ethnic bonding that occurs on Christmas day when the organ hits “Ere Zij God” — sing that song with an older immigrant behind you and an even older immigrant couple in the pew in front and then try to tell me you don’t understand the instinct of a tribe that intensely desires simply to be

together and cling mainly to its own. But my friend has not heard “Ere Zij God” and therefore cannot understand what it means to gather in a Sherbrooke hockey arena or a Montreal convention centre to sing “Gens du Pays,” while waving the *Fleur de lys*. At least we have a guess.

Still, such empathy between pieces of our Canadian mosaic does not make these troubled times any easier to take. On the way to Hull, Highway 5 cuts a wide curve just before the National Capital Region. Just after you negotiate the corner, the Peace Tower appears in full view, its flag the highest thing on the horizon. The flag is always waving, in what the imagination takes to be an amiable if somewhat forlorn effort to beckon the solitudes to come together. The symbolism evokes a love of country that a Canadian finds strange in him- or herself. Take

Quebec out of our map and both Parliament Hill and the tower which stands upon it look over — well, look over what? Even if separation is technically permitted under the Constitution it should at least be recognized as a crime against architectural sensibilities. But is unlikely that the House of Commons committee will be hearing submissions based on the drive into Ottawa.

Perhaps one can care too deeply for one’s country. The thought occurs just after a crippled and fratricidal Christian Heritage Party has blown into town for a quixotic leadership convention. But the musing also flows from a conversation with a relative, recently returned from the States, where he helped Operation Rescue demonstrate in front of several North American killing fields. He has seen the New England police take peaceful pro-lifers and bend their thumbs back

over their hands. He has heard an arm of a believer snap as it was pinned behind his back. Having seen the force of the State massed against brothers and sisters, his love of country is somewhat constrained. The advice of a Calvin professor comes to mind: one needs to balance the virtue of the state in Romans 13 with its Satanic impulses in Revelation 13.

But still, even if such love must be tempered, allow me to at least enjoy the solid feel of the Canadian Shield beneath my feet here in Lac des Loups. Permit me, nevertheless, to find pleasure in the simple act of speaking broken French to a Quebecois waitress. And let me, even if today’s headlines suggest it may only be another flight of whimsy, hope that Churchill may yet be proven wrong.

John A. Tamming is an Ottawa writer.



small talk

Alice Los

Do you pray for your pastor?

Most pastors, at least of those I know, like to get together at times. They'll do so on a Monday morning when the tension of two Sunday services is starting to ebb away. Their wives will come along if they can spare the time away from whatever they are doing.

Sometimes the group will focus on a current issue, debating its points with more or less enthusiasm. But more often they'll hang loose, content to be among friends and colleagues, grateful not to be in charge of anything for the moment.

I have been part of these get-togethers for years and I vividly remember the time when I was the very youngest person there. (I'm afraid that did not keep me from making myself heard.) But that was on another continent and in another era.

In those days the men would wear a suit and tie, the women one of their better dresses. At home the telephone and any pre-school children had been left in charge of the young woman who would come in regularly to help with the household chores, and none of the women would be detained by the demands of a job or profession. Still, the atmosphere was, as it is now, supportive and almost always with an undercurrent of laughter and mirth.

Less formality, same good spirit

Now, blue jeans and sweaters are not uncommon, all telephones have been switched to answering machines and any pre-schoolers have been dropped off at helpful stay-at-home moms in the various congregations. These days and in our neck of the woods, I'm easily the oldest woman present. It doesn't bother me. If it has any consequence at all it's one of being comfortable and perhaps more reflective.

Regularly at these gatherings, someone will slip behind the piano. Singing psalms and hymns and spiritual songs together creates a bond among those doing so. But lately, for me, there has been a sense of wonder to it all. When I look at the faces around me, when I realize the need for strength and comfort of those who usually try to impart this to others, I marvel at God's faithfulness.

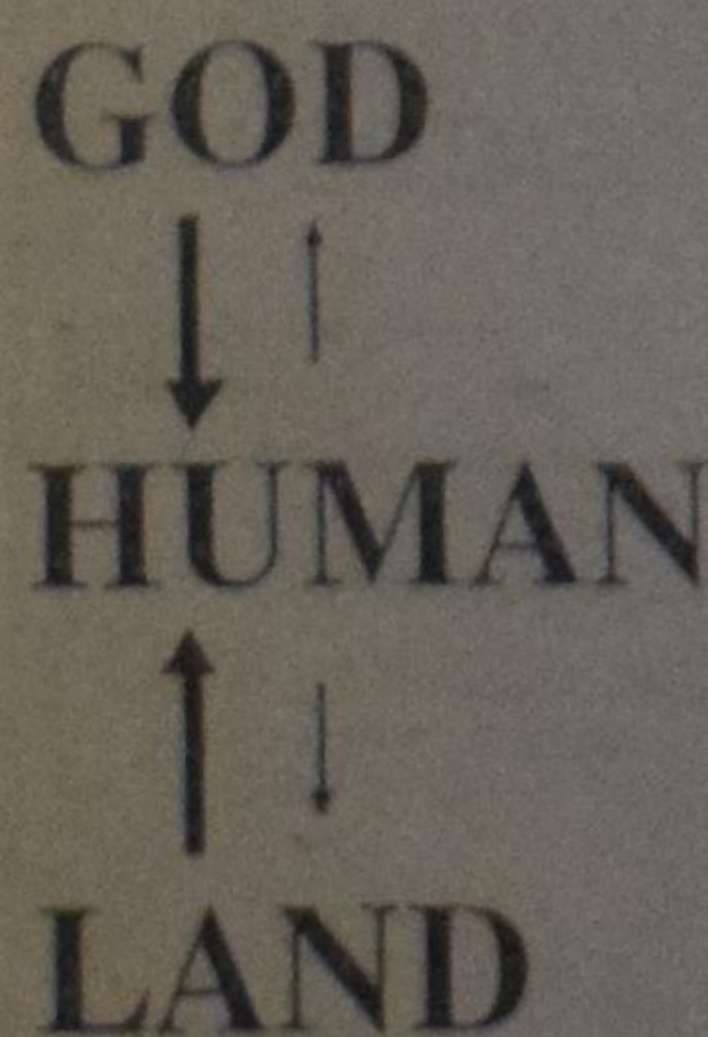
I'm filled with gratitude that again and again there's a graduating class at the seminaries, that always new candidates are found desiring and able to assume leadership in the church — even if that leadership is beleaguered by increasingly complex issues, which almost makes me wish that experience would come rolled in with the diploma to help ease the way ahead. Not to mention the one task these people face which may well dwarf all of their other duties. It's the challenge of opening the Scriptures to their congregations on Sunday. To mount the pulpit week after week and to declare: "Thus says the Lord..." demands the courage of faith, a sense of calling, and many, many hours of concentrated study.

Therefore, the church as a whole *must* be in prayer for its preachers, be they young or old, to be true prophets who have their ears cupped to the Word and their eyes trained on their flock. For where else will the people of God turn so that their hearts and souls are nourished? But then, from my perch in life, could I be faulted if I favour the rookies ever so slightly with my prayers and urge you to do the same?

Alice Los lives in Inkerman, Ont.

Freddie the frog and the re-defining of redemption 2

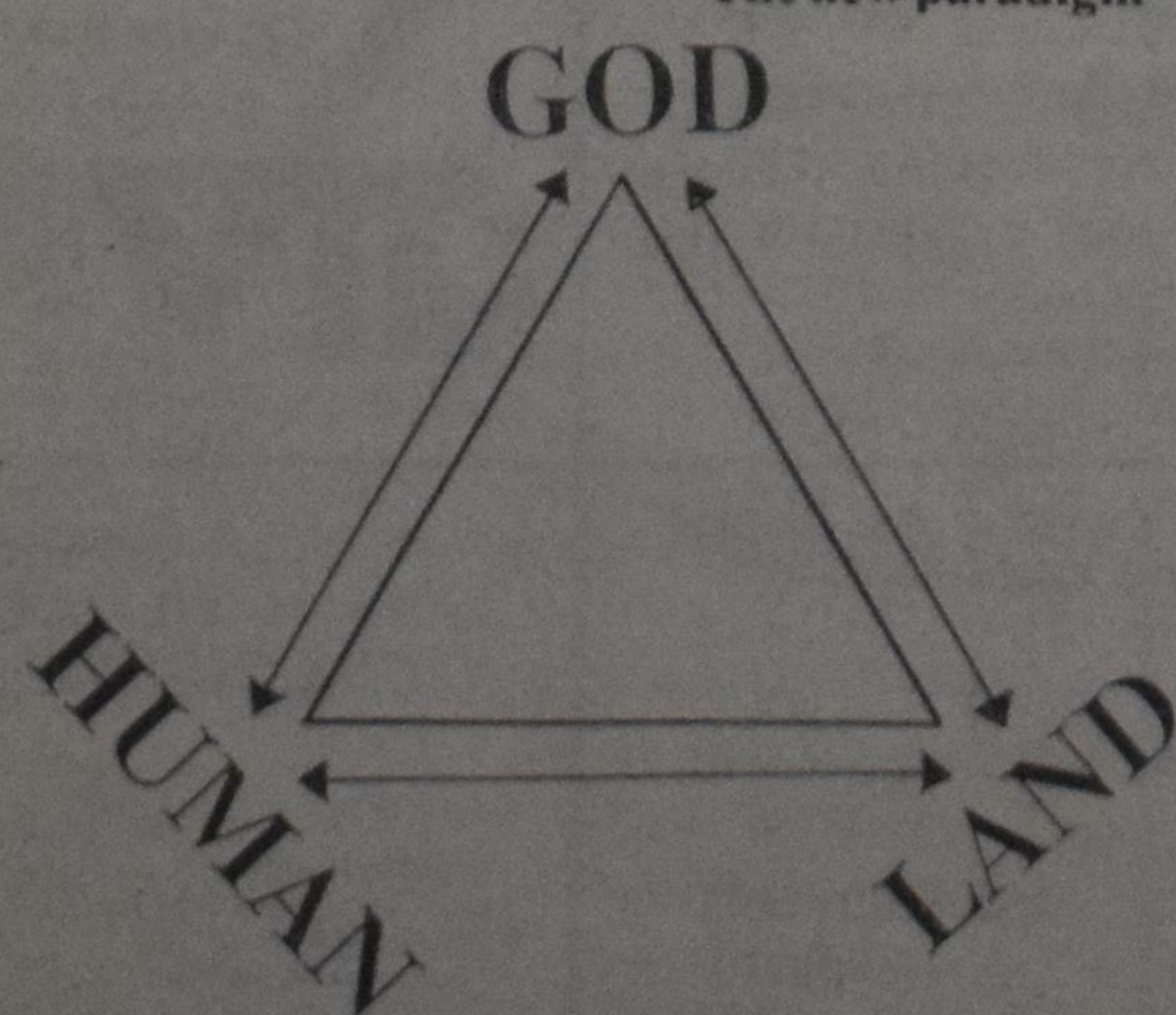
The old paradigm



Continued from p. 12
start the paradigm shift lest we suffer like Freddie.

This is not a new truth. God, in his grace, is offering us a new understanding of an old truth. Ecological changes are forcing us to reconsider what the Bible has said all along. Often minds can only be changed, thought

The new paradigm



structures only be altered, through catastrophic events. I believe that we are witnessing this now.

We need not be self-destructing Freddie's. We do need to be paradigm shifters, reformers, who, radical in their humility, are biblical people-lovers and who consider

creation at the same time — thus, all-round, covenantal cosmos carers.

God promises and our hope is for a new universe, a new precious planet, pure and plentiful and pollution-free for life. When we rise at the Last Day, the day of the final paradigm shift, in that new creation Jesus himself will present our lives to the Father, mended, cleaned, beautiful.

Then the Father, seeing the only you and me there is to see, will say to Jesus as head of the New Covenant and to us as part of the New Creation exactly the same words he said of us when he created us on the sixth day of creation: "Very good, wonderful; enter into my joy."

Bert Hielema is a real estate appraiser living in Tweed, Ont.

Inner-city discipleship project suc- seeds

Bill Fledderus

WINNIPEG — A few years ago Margaret Louwes dreamed of an organization which would co-ordinate year-long volunteer opportunities for Christian young people. Today, five young women are benefiting from her dreams.

Louwes is the director of development for the "SOW Project" in Winnipeg (the acronym stands for "Serving in Our World"). SOW offers young people volunteer placement, a discipleship training program and communal, family-style living. It also offers a chance to experience the joy of serving others, to grow in faith, to develop gifts and to begin lifelong friendships.

The five women who are now SOWing range in age from 18 to 23 and come from various parts of Ontario and Nova Scotia. They live together in the inner-city home of Greg and Nelly Sinclair (the "SOW house"), and they work in various Winnipeg service agencies, church organizations and refugee assistance centres.

Not sours, nor sewers, but sowers

Erika Knight of Lindsay, Ont., is one of the five SOWers (pronounced "so-ers," not "sours," says Knight).

"The Sinclairs and the five of us are like a family," says Knight. "We share the cooking and cleaning responsibilities, and we really care for each other."

"Together we are learning more about ourselves, our spirituality, our relationships with others," says Knight, "— and also our cooking abilities."

Knight works at the Hope Centre Day Program for the developmentally handicapped where she helps bring participants into the community and teaches

various tasks.

Though no men applied for the present session (which runs from late August until July) SOW is meant to be an opportunity for both young women and men. Its service placements involve a 35-hour work week and are based on individual interest. Volunteering often grants valuable experience and can help in making decisions about vocational goals.

SOW was incorporated in July. It runs in association with Winnipeg's Good News Fellowship Christian Reformed Church, which provides Christian community for the SOWers and is their place of worship.

SOW what?

Louwes explains that SOW's philosophy of ministry is based on a biblical model of discipleship and service:

"Jesus invested in his disciples so that they were equipped to invest in others. Following his example, Project SOW attempts to invest in the lives of the young adults of the '90s, equipping them for service in God's kingdom."

"The program encourages them to grow as disciples of Jesus, to express his love in community (at home, work and church) and to grow in awareness of God's grace as they discover and use their gifts in his service."

She hopes that the young adults who go through the program will go on with a renewed awareness of who they are in Christ and how they have been uniquely equipped for service in God's kingdom.

Readers interested in becoming a volunteer or a supporter of Project SOW can contact Margaret Louwes at 335 St. John's Ave., Winnipeg, MB R2W 1H2.



The Project SOW workers arrived in late August — before the infamous Winnipeg snows.

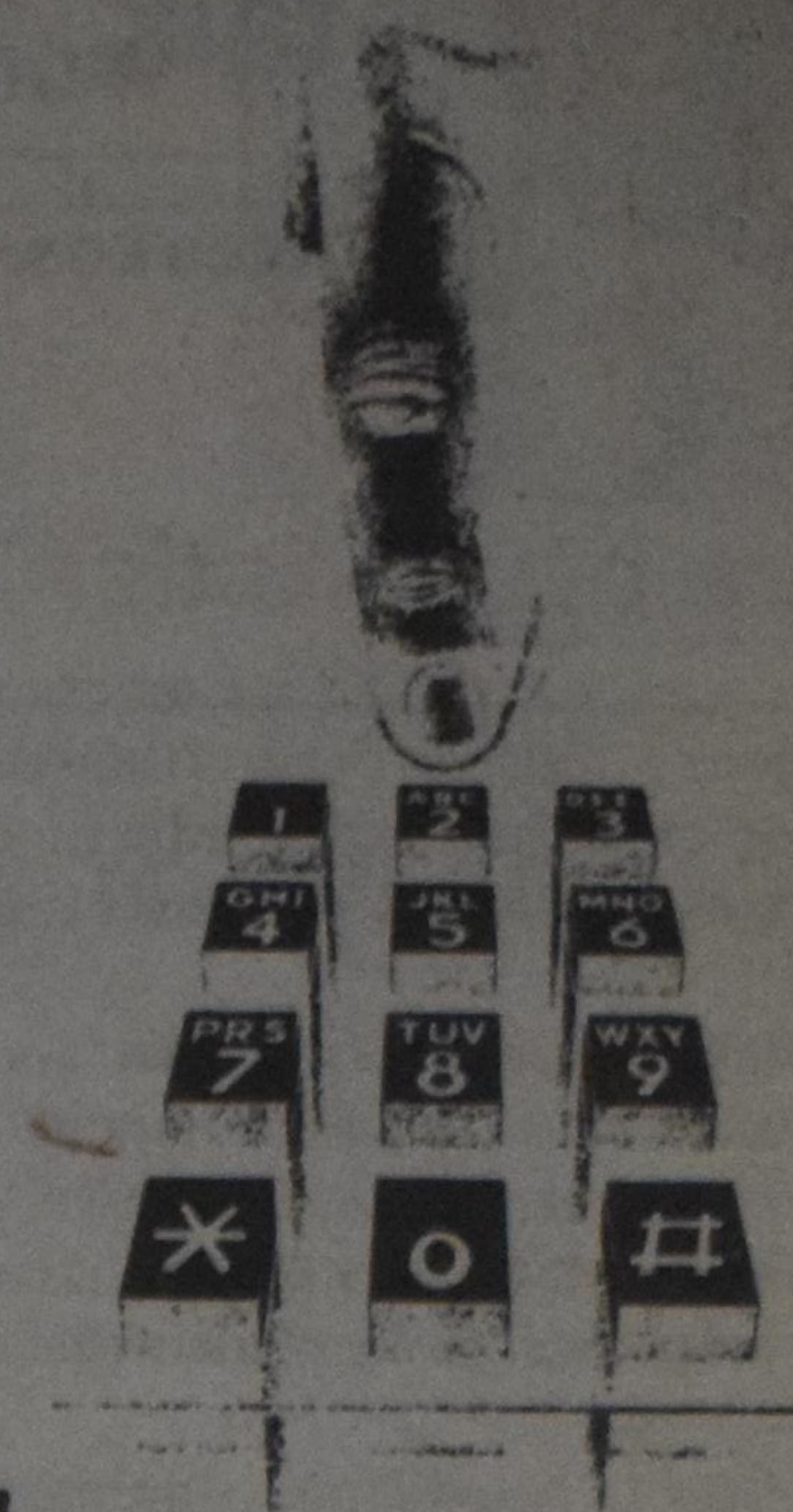
Photo: Courtesy Margaret Louwes



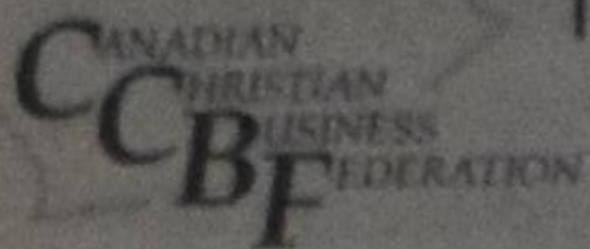
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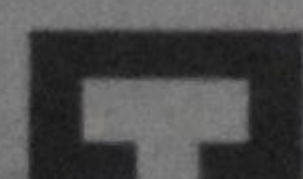
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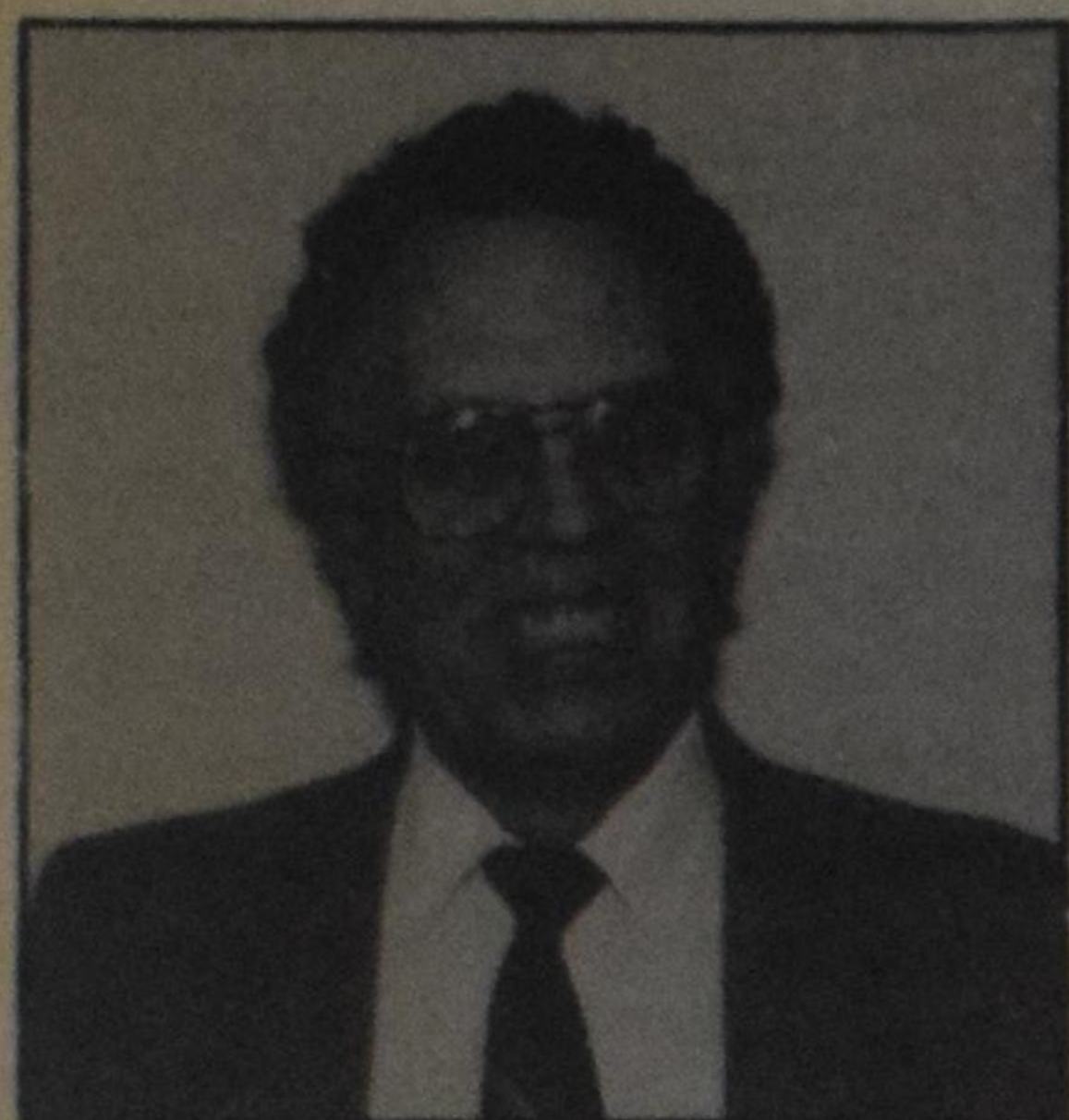
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News /Labour



In and around the workplace

Ed Vanderkloet

Beware of 'Christian' idols

In my previous column I gave some examples of how secular people made a god out of work and the workplace. The Nazis and the communists were very good at it; today the ruins of their graven images can be seen all over Europe and the rest of the world.

But lest we gloat over the fall of that idol, it would serve us well to engage in some critical self-examination. For we Christians too (perhaps especially the Calvinists among us) are often guilty of elevating work to a status it does not deserve. In fact, we are sometimes guilty of plain idolatry when it comes to work.

It often happens that disciples, thinking they are following in the footsteps of the master, end up saying and doing things that are quite contrary to the master's teachings. This can clearly be seen in the followers of John Calvin.

More Calvinist than Calvin

English and American Puritans, as well as German and Dutch pietists, claiming to be children and heirs of the Reformation, developed a work ethic that differed markedly from Calvin's thoughts on the matter. For the Puritans, work, even hard labour, was a divine mandate, and leisure was frowned upon as Satan-inspired idleness. ("Idleness is the devil's head pillow," says an old Dutch proverb.) Success was seen as a sign of God's favour, and the road to success was thrift and hard work. For many Puritans *shalom* was not God's free gift of grace; *shalom* was a reward for diligence. Their interpretation of the fourth commandment placed much more emphasis on "six days shalt thou labour" than on "remember the sabbath (rest) day...."

In 18th and 19th century Protestantism there was a strong tendency to identify with the humanist work ethic. John Wesley believed that hard work and a frugal lifestyle were beneficent for the soul. And Charles Haddon Spurgeon taught that labour was a shield against the temptations of the devil.

To prove his point he reminded his audience that in the Bible God appeared to his people while they were working: Moses was tending flocks, Gideon was threshing corn, Elisha was plowing and the disciples were out fishing. (The former Dutch radio preacher Okke Jager makes the ironic remark that Spurgeon conveniently forgot to mention the times God appeared to people in their sleep.)

Did not Calvin teach that to work was to fulfil one's calling and that thrift was to be preferred over extravagance? And did not the new work ethic also urge people to produce for the ultimate good of all? Here, it seems, lies much of the reason why capitalism and Christianity are so often identified.

Shalom comes first

There is truth to Max Weber's thesis that a link exists between the Protestant work ethic and capitalism. The Reformers championed a new work ethic in which all honest and honourable work is equally pleasing to God. This was a sharp deviation from the medieval distinctions between more and less exalted forms of work and the contempt for the activities of traders and money-lenders.

But frequently overlooked, also by Weber, is Calvin's view that labour and leisure are derived from the promise of *shalom* God's people may have in Christ. Bob Goudzwaard observes the great symbolic significance of the rest day as the first day of the week.

In other words, we begin the new week not with feverish activity and a chase after earthly goods, but as a day of rest and *shalom*. The *Heidelberg Catechism* (written by some of Calvin's immediate disciples) defines the fourth commandment in terms of the true sabbath rest for all of our lives.

If that rest — that is, rest from our sins — is the starting point of all our activities in and around the workplace, that workplace, rotten as it may be, can also be the place where we serve our God and our neighbour.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada (CLAC) headquarters in Mississauga, Ont.

Canada's Christian farmers share food with the starving

Robert VanderVennen

TORONTO, Ont. — In a year when Canadian farmers are suffering financially, Christian farmers have donated a record-breaking estimated 22,000 metric tons of food to be shipped to millions of starving people in the Third World.

The Canadian Foodgrains Bank (CFB) has shipped 37,000 tons of foodgrains to 14 countries in 1990-91, two-thirds of it to East Africa and the rest to Latin America. Donations of food and cash to CFGB are matched four to one by CIDA, the Canadian International Development Agency.

The Christian Reformed World Relief Committee was one of the founding members of CFB in 1975. Relief committee staff member Madeline Wierenga is a member of the CFB board.

CRWRC's program currently is to contribute one million dollars worth of food through the foodgrains bank. Last spring the CRWRC had a major drive through the CRC for cash and grain donations.

CFB solicits cash donations from which it can buy more grain, pay for its shipment and distribution, and pay its modest administrative costs. CIDA matching arrangement means that a \$100 donation makes \$500 available to the foodgrains bank.

Last year 2,100 farmers donated an average of 7.7 metric tons of grain each. They donate to CFB through their local grain elevator and can ask that credit be given to any of the 11 CFB church partners.

The bulk of grain donation takes place in the prairie regions where up to 90 per cent of the grain harvested is routinely shipped overseas. But recently 3,100 tons of corn were bagged in Ontario and shipped to Nicaragua, Mali and Burkino Faso. The CFB goal is to have five per cent of Canada's grain farmers make an annual grain donation.

Farmers identify with relief of hunger

"Experience proves grain donors are motivated by basic identification with the cause of relieving hunger," said Al Doerksen, executive director of CFB in Winnipeg.

With 30 million people in Africa alone vulnerable to serious food shortage — more people than live in all of Canada — the demands for food assistance continue to increase, says CFB in its annual report.

Two-thirds of the food goes directly for the emergency relief of starving people, survival rations for those

suffering from famine, civil wars and natural disasters. The rest goes for rebuilding, for development work.

In Nicaragua, for example, a recent flour shipment that went to bakeries resulted in establishing a loan fund. Farmers in Sudan planted their sorghum and millet crops this year with seed provided by CFB — the famine was so severe they needed to eat their seed to stay alive. "If we have a commitment to poor people we have to be concerned about their longer term well-being,"

The federal government participates in this famine relief by providing up to 80 per cent of the foodgrains funding on a matching basis rather than by running its own programs. In agreeing to provide CFB with up to \$60 million in the next three years, Monique Landry, Minister of External Affairs and International Development, said, "Our association with the Canadian Foodgrains Bank over the years

has been mutually beneficial and we look forward to this continuing relationship."

The CFB is Canada's largest private agency for food collection and distributing to the Third World. Although wheat is the major item donated, CFB also provides such food commodities as corn, canola oil, milk powder, edible beans, lentils and other pulses.

In the coming year famine is expected to be especially severe in Mozambique, Somalia, Angola, Ethiopia, Sudan, Malawi, Mali, Nicaragua and the Philippines. Because of the expected need for shipments to East Africa, CFB has just appointed its own representatives to live in Addis Ababa and expedite the arrival and distribution of food shipments. Tony and Freda Enns will do that work. Tony has been employed by CIDA and most recently he managed development assistance and emergency relief in East Africa.

Chinese Christians deprived of food aid

ZURICH, Switzerland (EP) — Christian Solidarity International reports that the Chinese government is hindering the delivery of aid to flood victims in the Anhui Province, who have lost homes, crops, livestock and family members. The Huai He River area, where over 200,000 Chinese Christians reside, was hit hardest by recent flooding. The government is keeping food from reaching Christian villages, and has announced that persons caught rebuilding

their homes without government authorization will be subject to fines and have their homes pulled down by authorities.

Rural and district governments have reportedly declared, "Any who believe in Jesus are not allowed to receive food relief and other material relief. Tell them to go to their God for food and clothes." Christians from other parts of China who have attempted to bring relief to fellow believers have been arrested and beaten.

Coup halts food shipments to Haiti

PORT-AU-PRINCE, Haiti (EP) — A delivery of over a million pieces of dried fruit destined for hungry children in Haiti was halted last month after the coup which toppled the government of President Jean-Bertrand Aristide, according to a report from Youth With a Mission.

"Final arrangements for the shipment of the food were due to have been made just as the new government was overthrown, halting the preparatory visit," the report stated.

The dried peaches and nectarines were to have been sent by Gleanings for the Hungry, a "waste into taste" ministry of YWAM which gathers unwanted produce from the San Joaquin Valley fruit industry and processes it for use in missions projects. Other batches of food have

been shipped in recently to mission-run feeding programs in the Philippines, Mexico, and within the U.S. in Arizona and California.

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Last week you told us about your friend, Jane, a single mother who hosted four Asian men from the States and began a sexual relationship with one of them, a man named Andy (not their real names). You enclosed six specific questions. We'll answer them one by one.

Q.1. Do you think the friendship will suffer because of our concerns and us talking to her?

A. If it does, it wasn't worth much. Every relationship, especially a Christian relationship, includes the aspect of mutual discipline. We have to speak up when a friend and sister in Christ begins to flirt with a lifestyle that causes spiritual and moral harm.

Unfortunately you have given implicit approval to Jane by foolish and dangerous actions on several occasions. We are shaking our heads about the fact that total strangers were invited to the home of a single woman, that you left her alone with four men, and that you and your wife agreed to double date in a Seattle hotel despite the discomfort you have felt from the very beginning! We're relieved that Andy turned out to be a nice fellow. But none of you had any basis for knowing what he and his friends were really like. Anything could have happened to Jane!

Q.2. Should we talk to her knowing that we are guilty of many sins, including sex before marriage? Who are we to tell her what is right or wrong?

A. All of us are guilty of many sins. Those of us who admit that are much better able to relate personally and sensitively to those who are struggling with a sinful

lifestyle.

Don't let the past weaken your resolve or your case. It's the present that counts. If anything, admit to Jane that all of you have taken foolish risks. Don't accuse and judge! Confess and admit that you've acted irresponsibly without much thought of the potential danger and the future repercussions!

Q.3. Is a sexual relationship outside of marriage, even if both were previously married, wrong?

A. Yes. And yet we understand the desire for intimacy and sexual expression that Jane and other singles also want and need. The fact remains that sexual intercourse is still, to quote the title of a book by Timothy LaHay, "the act of marriage."

A person who has been sexually active will have an especially difficult time with her sex life. A nice man and an opportune moment are hard to resist after many years of celibacy and self-control. But understanding how something could happen does not mean that we can accept or even defend what's going on. The fact remains that Jane has put the cart before the horse and was intimate with a man she barely knew.

What really scares us is the fact that Jane, by sleeping with Andy, is in fact sleeping with every partner he has ever had. Someone in his line of work has many opportunities for this kind of liaison. Obviously he has no qualms about sleeping with someone on a first date and enjoying sexual intercourse regularly at an early stage of a relationship. Who else has he known intimately? Is anybody thinking about

AIDS? Is anybody thinking about the example being set for the children? What about Jane and how this is affecting her relationship to the Lord? Does Jane really want to exhibit such a low moral threshold now after years of integrity? What about you and the negative impact all of this is having on your friendship? When will Jane, your wife and you pay attention to the pangs of guilt and the feelings of discomfort that are evident in your letter?

Q.4. Should the fact that he's Asian have any bearing on the relationship?

A. We have no difficulty with interracial dating and marriages. In our own case we're white and our children are black.

Nevertheless, we're not naive about interracial relationships. They are subject to external pressure because of the racism that exists in our society. They are also subject to internal difficulties because

two persons bring radically different backgrounds and cultures together. That doesn't mean it won't work. It only means that two people involved in interracial dating or marriage need to insist that they share a love for the Lord. As Ecclesiastes 4: 12 says, "A cord of three strands is not quickly broken."

Jane and Andy's church attendance is a somewhat hopeful sign. Your suspicion about Andy's commitment is legitimate, however. We wonder what else Andy's friends know about him that none of you do!

Q.5. Should we or her parents talk to her?

A. Definitely. The sooner the better. As honestly as you can.

Q.6. If we are to talk to her, what should we say?

A. Tell her your fears. Ask the questions we've raised. Admit your discomfort and confess the foolish risks you've taken.

Our advice is to "cool it." Hard as it may be at this point, Jane has to lower the sexual heat of this relationship. She needs room to reflect. She needs time to think. She needs space to pray. She needs to find out more about this man and his background, lifestyle, family, former marriage, friends and commitment to the Lord. In short, she simply has to find out who she has become involved with and what she has gotten herself into. To do that she has to pay attention to every

little thing that makes her uncomfortable or hesitant. This requires honesty and clear-eyed courage. It will be hard to put the horse before the cart now. But it's time to find out whether this relationship can even survive without sex.

We treasure your letter because of its honest self-appraisal and well-meant concern for your friend. You really care for Jane and feel a lot of responsibility for her. Such genuine friends will not be rejected when they share their fears and concerns and promise their love and support.

In the end it's not your opinion, but the Lord's, that counts. Pray for wisdom to give her Christian advice. Pray that she may receive wisdom to do whatever needs to be done to live in a way that honours God; that may or may not include Andy. The Lord will make that clear if and when she opens herself to his leading.

Please let us know how things turn out. We don't want to see Jane in another disastrous situation.

**Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1**

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

Vandezande honoured for 'outstanding contribution' to country, community, church

VANCOUVER (TWU) — On Nov. 26, 1991, Gerald Vandezande, the national public affairs director of Citizens for Public Justice (CPJ) was presented with Trinity Western University's award as the 1991 Christian Leader-in-Residence for his outstanding contribution to his country, community and church.

Vandezande is the fourth recipient of the award which recognizes Christian leadership in the marketplace in accordance with the university's mission to develop godly Christian leaders. Previous recipients have been Member of Parliament John Remier, Saskatchewan Provincial Court Judge Robert Conroy and the senior vice-president for Canadian National Railways, John Kelsall.

The university's selection committee chose Vandezande because of his tireless work in organizing lobbies and delegations to uphold and promote Christian values before various levels of governments. In making the presentation, the university's academic vice-president, Dr. Don Page, praised Vandezande for his Christ-like servant



Photo: Trinity Western University
Gerald Vandezande accepts his Christian Leader-in-Residence award from Trinity Western University academic vice-president Don Page.

model of leadership which his life and work has exemplified for the cause of Christ. "Behind the levers of power," said Page, "no one has worked harder than Vandezande for justice, compassion and righteousness in our land."

While in residence at Trinity Western, Vandezande challenged university students in chapel talks, and business, communication and political science classes on how to be effective ambassadors for Christ. Through their disciplinary expertise they can

bring the message of reconciliation between God and humanity that our pluralistic society needs to hear, Vandezande told students. He also worked with students who will be presenting their Christian perspective on the constitutional proposals. As one student said of Vandezande, "This is the kind of Christian role model that students need to learn from. At Trinity Western University, we want to learn how to make a difference."

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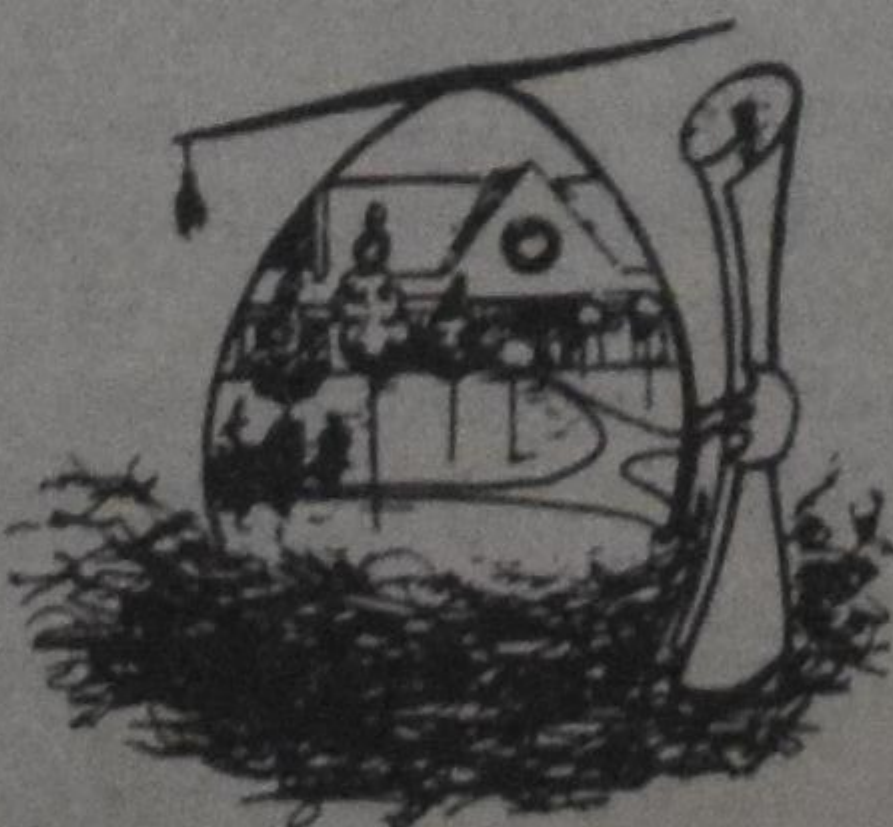
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If you wish a photo included, send us the original.</p><p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p><p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p><p>NEWLYWEDS</p><p>Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</p><p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p></div>	<div><p><i>Congratulations to Daniel and Sietske Smid (nee Van Veen) on the occasion of their 50th wedding anniversary!</i></p><p>1942 January 23 1992</p><p>"Great is the Lord, and greatly to be praised!"</p><p>With joy and thanksgiving to the Lord for his constant care over them in the past years, we would like to announce the 50th wedding anniversary of our parents and grandparents,</p><p>DANIEL and SIETSKESMID (nee Van Veen)</p><p>the Lord willing, on Jan. 23, 1992.</p><p>Frank & Susan Smid — Ste. Anne, Man.</p><p>Sandra & Gerald Trudeau (Valerie) — Winnipeg</p><p>Anne & Egbert Breukelman — Thunder Bay, Ont.</p><p>Suzanne & Lambert Posthumus (Dan, Arnold, Charlene)</p><p>John & Louise Smid — Winnipeg, Man.</p><p>Borden, Leanne</p><p>Audrey & Lloyd Den Boer — Abbotsford, B.C.</p><p>John, Sarah, Margaret, Daniel</p><p>Sydney & Tami Smid — Medley, Alta.</p><p>Ivy, Stephanie, Janice, Jennifer</p><p>Sylvia & Henry Kloosterhuis — Thunder Bay, Ont.</p><p>Martin, Sylvia, Russell, Lillian</p><p>An open house for this happy occasion will be held on Saturday, Jan. 25, 1992, from 2 - 4:30 p.m. in the Canadian Ref. Church in Winnipeg.</p><p>Home address: 227 Knowles Ave., Winnipeg, MB R2G 1C8</p><p>Anniversaries</p><p>Workum, Fr. Jarvis, Ont.,</p><p>1942 January 14 1992</p><p>With praise and thanks to God, we remember that our parents,</p><p>ANNE and MINNIE WESTERHUIS (nee Koornstra)</p><p>have been united in marriage for 50 years. We thank God for Christian parents and grandparents, and pray that the Lord may continue to be with them.</p><p>Congratulations Heit and Mem, Pake and Beppe!</p><p>With love from:</p><p>Jane & Louie Regnerus — Grimsby</p><p>Andrew & Melinda (Cassandra), Roger & Elma, Marlene, Lloyd</p><p>Julie & Ben Winter — Stoney Creek</p><p>Mary Jo & Mike, Susan, Harold</p><p>Joanne & Simon Heeg — Dunnville</p><p>Dirk, Marcia, Andy, Yvonne, Robert</p><p>Shirley Westerhuis — Dunnville</p><p>Paul, Leanne, Carolyn, Shariene</p><p>Home address: 19 La Fayette St., Jarvis, ON M0A 1J0</p></div>	<p>Obituaries</p> <p>"God is our refuge and strength an ever present help in trouble" (Ps. 46: 1).</p> <p>On Nov. 30, 1991, the Lord in his mercy took to his eternal home our dear husband, father and grandfather,</p> <p>LEENDERT BASTIAAN NUGTEREN</p> <p>after a long struggle with cancer. Born in Ridderkerk, the Netherlands, on Nov. 17, 1919. He immigrated to Canada in 1951 where he farmed till he retired.</p> <p>He is survived by his loving wife of almost 48 years, Woutrina Jannie (nee de Ruiter), his children: Tina & Ed Westerhof — Woodstock</p> <p>Rose & Cliff Buitenhuis — Hamilton</p> <p>Cory & Stuart Siderius — Woodstock</p> <p>Nellie & Albert Mulder — Wyoming</p> <p>Archie & Marianne Nugteren — Woodstock</p> <p>Larry & Irene Nugteren — Woodstock and his 21 grandchildren. Also his three brothers and three sisters and their families in the Netherlands.</p> <p>We mourn, but not as those who have no hope, for: "On the bosom of the river, where the Saviour King we own, we shall meet and sorrow never 'neath the glory of the throne."</p> <p>Correspondence address: RR#5, Woodstock, ON N4S 7V9</p> <p>On Monday, Nov. 25, 1991, the Lord suddenly called home to himself, our dear husband, father, and grandfather,</p> <p>JURJEN (GEORGE) PETRUSMA</p> <p>at the age of 65.</p> <p>He will be greatly missed by us during our time here in this present world; however, "we believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him" (I Thess. 4: 14).</p> <p>We look forward to that day.</p> <p>Beloved husband of Jantien (Jean) Petrusma (nee DeWit).</p> <p>Dear father of:</p> <p>Ed & Teresa Petrusma — Brampton, Ont.</p> <p>George & Charlene Petrusma — Caledonia, Ont.</p> <p>Michael & Jackie Petrusma — Grand Rapids, Mich.</p> <p>Marlena Petrusma & Jon Masselink — Brampton, Ont.</p> <p>Dear grandfather of:</p> <p>Joshua, Michael, Ashley, Bethany, Shayne and Janelle.</p> <p>Funeral service was held on Thursday, Nov. 28, 1991, at the Chr. Ref. Church, Aylmer, Ont., Pastors John Top and Peter Vellenga officiated.</p> <p>Correspondence address: 99 Clarence St., Aylmer, ON N5H 3E5</p>	<p>On Nov. 21, 1991,</p> <p>TJETJE (TESSA) BUWALDA</p> <p>went home to be with her Lord after a lengthy illness in Lindsay, Ont. She was the beloved wife of Douwe Buwalda and dear mother, grandmother and great-grandmother of:</p> <p>Anno (Predeceased)</p> <p>Susan & Ted Radema — Ottawa</p> <p>Casey & Hanna May, Judith & Jaque and five great-grandchildren</p> <p>Bill & Margareth — Omemee</p> <p>Teresa, Arlene & Ken, Dan & Bernice, Bill & Anja, Christine, and one great-grandchild</p> <p>Jerry & Lois — Dunnville</p> <p>John & Linda, Jim, Lori & Gary and one great-grandchild</p> <p>Henriette & Timothy van der Veen — Delaware</p> <p>Roger & Julie, Richard</p> <p>Ann & Peter Stel — Coquitlam</p> <p>Paul & Brigitte, Allan & Kathryn, Lisa & Michael and one great-grandchild</p> <p>Donald & Jessie — Ottawa</p> <p>Robert, Michael, Kimberley, Spencer</p> <p>Thea & John Patterson — Hong Kong</p> <p>Miriam, David</p> <p>Andrew & Joann — Whitby</p> <p>Tim, David, Joshua</p> <p>Tessa & Richard Tjoelker — Strathroy</p> <p>Juliana, Stephany</p> <p>Frank & Yppie — Ottawa</p> <p>Nickolai, Alex, Natasha</p> <p>Deut. 31: 14 (King James Version).</p> <p>Correspondence address: Hamilton Place, Apt. 225, 19 Hamilton St., Lindsay, ON K9V 5K8</p> <p>On Nov. 16, 1991, the Lord called home, his child, our dear wife and sister,</p> <p>ANNA MARIA DRYFHOUT-GEERTSEMA</p> <p>at the age of 60 years.</p> <p>And on Dec. 18, 1991, it pleased the Lord to take to himself our dear mother, grandmother and great-grandmother,</p> <p>GEERTJEGEERTSEMA (nee van der Heide)</p> <p>at the age of 90 years. Predeceased by husband Jan Geertsema (1979).</p> <p>Ann and mom will be lovingly remembered by:</p> <p>Ebel & Bets Geertsema — Ottawa</p> <p>Diny & John Scherpenzeel — Fordwisch</p> <p>Sjabbe Dryfhout — Kettleby</p> <p>Bill & Nell Geertsema — Schomberg</p> <p>Jim & Effie Geertsema — Tottenham</p> <p>Trudy & Gerry Borg — Fordwisch</p> <p>26 grandchildren and 44 great-grandchildren.</p> <p>July 26, 1922 Dec. 23, 1991</p> <p>Psalm 23.</p> <p>The Lord ended his suffering and took home to everlasting glory, his child,</p> <p>KLAASC. KNAPEN</p> <p>Beloved husband of Wilma Knapen (nee Roos).</p> <p>Dear father of Peter.</p> <p>Lovingly remembered by his sister, Miep de Waal (nee Knapen) of the Neth., and his sisters-in-law, brothers-in-law, nieces and nephews, in Canada.</p> <p>Funeral service took place on Dec. 27, 1991, in Rehoboth Fellowship Chr. Ref. Church, Toronto, Ont., Rev. John Tenyenhuus officiating.</p> <p>Correspondence address: 265, Dixon Rd. #403, Weston, ON M9R 1R7</p>	<p>Den Haag Clearbrook</p> <p>"I have fought the good fight, I have finished the race, I have kept the faith" (II Tim. 4: 7).</p> <p>On Friday, Dec. 13, 1991, our heavenly Father took home his faithful servant,</p> <p>JOHANNES VAN HARMELEN</p> <p>at the age of 74.</p> <p>Beloved husband of Margaret for 52 years.</p> <p>Predeceased by three sons; infant son, Koojsje and Luke.</p> <p>Dear father and grandfather of: Martha & Bill te Hennepe — Deroche, B.C.</p> <p>Maria, Trudy, Kimberley</p> <p>Sandy (daughter-in-law) & Dennis — West Port, Wash.</p> <p>Grant, Maynard, Danny, Shawn, Tim</p> <p>Mary & Simon Beldman — Dorchester, Ont.</p> <p>Christine, Julie, David, John</p> <p>Margaret & Martin Foutsma — Kamloops, B.C.</p> <p>Roger, Jon, Grace</p> <p>Joanne & Martin Ravensbergen — Abbotsford, B.C.</p> <p>Nicola, Jonathon, Rodney</p> <p>The funeral was held Dec. 16, 1991, at Trinity Chr. Ref. Church, Clearbrook, B.C., with Rev. Alvin Beukema officiating.</p> <p>Correspondence address: Mrs. Margaret Van Harmelen, #206-32669 Dahlstrom Ave., Clearbrook, BC V2T 4E4</p> <p>June 29, 1908 Dec. 10, 1991</p> <p>After a lengthy illness the Lord took unto himself,</p> <p>JACOB WESTERHOF</p> <p>loving husband of Beitske (nee Niewyk).</p> <p>Loving father of:</p> <p>Frank — Hillier</p> <p>John & Grace — Cherry Valley</p> <p>Leo & Helen — Brighton</p> <p>Walter & Helen — Collingwood</p> <p>Henry — Oshawa</p> <p>loved by 18 grandchildren and 21 great-grandchildren.</p> <p>Correspondence address: 193 North Park St. #118, Belleville, ON</p> <p>On Dec. 20, 1991, almost in the twinkling of an eye, God translated to glory our loving Mother, Oma and "chocolate Oma"</p> <p>ARINA ADRIANA BORG DORFF-VAN BERKEL</p> <p>aged 79 years.</p> <p>She had very much missed our Dad, Leen Borgdorff, since he predeceased her on Jan. 1, 1975.</p> <p>With the support of the community around her, the Lord allowed her to remain active until her last hour on earth. She rested in the assurance that God would not "break the bruised reed, nor quench the dimly burning wick" (Is. 42).</p> <p>Our prayer, that God would make her transition into glory smooth, was heard beyond expectation.</p> <p>We thank him for her life and for his grace.</p> <p>The family:</p> <p>Margaret & Jack Tigchelaar — Dundas, Ont.</p> <p>Henk & Gerda Borgdorff — Barrie, Ont.</p> <p>Peter & Janet Borgdorff, Grand Rapids, Mich.</p> <p>Joan & Bill Potma — Coquitlam, B.C.</p> <p>Tina and Piet Vandenburg — Brantford, Ont.</p> <p>Nineteen grandchildren and 20 great-grandchildren.</p>
<p>Births</p> <p>SCHAAFSMA-MOLENAAR:</p> <p>Andy and Nel Molenaar announce with joy the arrival of their second grandchild, a healthy daughter born at Grace Hospital on Monday, Dec. 16, 1991,</p> <p>JESSIE DIANA SCHAAFSMA</p> <p>to Kimberley and Art Schaafsma of Surrey, B.C.</p> <p>First-time grandparents, Joe and Jannette Schaafsma of Victoria, B.C.</p> <p>First-time great-grandmother, Mrs. Diana Schaafsma of Victoria, B.C.</p> <p>and another great-grandchild for Mrs. J. van Duyvenvoorde of St. Catharines, Ont.</p> <p>Second great-grandchild for Oma Molenaar in de Amandelboom, Blithoven, the Neth.</p>	<p>Memorial</p> <p>Huizen Brampton</p> <p>Dec. 7, 1911 Jan. 20, 1991</p> <p>As we remember our dear husband, father, grandfather and great-grandfather,</p> <p>GERARDUSTEEUWISSEN ALWAYSLOVED NEVERFORGOTTEN</p> <p>Maria Teeuwissen (nee van Kooij) and children.</p>		<p>Help Wanted</p> <p>Full-time, for cut freesias</p> <p>Apply: Virgil Greenhouses, 337 Hunter Rd., Niagara-on-the-Lake. Phone: (416) 468-4759.</p>	<p>LOOK FOR THIS MONTH'S DIRECTORY ON PAGE 14</p>

Classified/Events

<p>Help Wanted</p> <p>Positions available</p> <p>Social service work — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of Child Care Worker. The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Position commences in January. Please submit resume to:</p> <p>Personnel Manager Mutual Support Systems R.R. #1, Perry Rd., Wellandport ON L0R 2J0 Tel. (416) 899-2311</p>	<p>Teachers</p> <p>PORT PERRY, Ont.: Scugog Christian School, an interdenominational school in Port Perry, Ont., invites applications for a Teacher and a Teaching Principal for the 1992/93 school year. Openings are in the primary and intermediate divisions. Please address all applications and inquiries to:</p> <p>Mrs. Peggy Michel 14080 Old Scugog Rd. Blackstock ON L0B 1B0 Tel. (416) 986-5262</p> <p>PORT PERRY, Ont.: Scugog Chr. School invites applications for a Grade 4/5/6 combination position, due to maternity leave, for the period beginning March 1, 1992, to the end of the school year. Address all applications and inquiries to:</p> <p>Mrs. Peggy Michel 14080 Old Scugog Rd., Blackstock, ON L0B 1B0, Phone: (416) 986-5262</p>	<p>Teachers</p> <p>WILLIAMSBURG, Ont.: Timothy Christian School (Canada) is in need of a principal/teacher commencing with the 1992/93 school year for its elementary school (K-8). Interested applicants should send a letter of application and a resume by Feb. 1, 1992, to:</p> <p>TCS Search Committee c/o Cora Beking, R.R. #1 Oxford Station, ON K0G 1T0 Phone: (613) 258-5396</p> <p>WOODSTOCK, Ont.: John Knox Chr. School. We are inviting letters of application and resumes for a possible opening in the intermediate division for the 1992/93 school year. Experience and strength in Science and/or French would be an asset. Please contact:</p> <p>Henry Tuininga, Principal 800 Juliana Dr., P.O. Box 243, Woodstock, ON N4S 7W8 Tel. (519) 539-1492</p>	<p>Help Wanted</p>	<p>Help Wanted</p> <div data-bbox="1229 357 1925 1059"> <h2>CALVIN COLLEGE</h2> <p>Calvin College invites applications for the position of Dean for the Division of Natural Sciences and Mathematics and for the Division of Contextual Disciplines. Responsibilities include administrative leadership in curriculum and faculty development as well as supervision of certain all-college programs. Some teaching or research is normally required.</p> <p>Three year term, renewable, beginning August 1, 1992. Send applications, including c.v. and references, by February 15, 1992 to:</p> <p>Ms. Connie Bellows Director of Human Resources Calvin College Grand Rapids, MI 49546 (616) 957-6495</p> <p><i>Calvin College is an equal opportunity, affirmative action employer and invites and encourages applications from women and minorities.</i></p> </div>
<p>Teachers</p> <p>LACOMBE, Alta.: Central Alberta Chr. High School. God continues to bless this grade 10-12 high school with continued growth. We anticipate hiring additional staff for the 1991-92 school year. Our community is excited with the challenge and privilege of providing Christian education to Central Alberta area students. Consider joining this new high school. Specialists in the area of Humanities and/or French are particularly required. Address inquiries/resumes to:</p> <p>Jack Vanden Pol, Principal Box 958, Lacombe, AB T0C 1S0 Phone (403) 782-4535</p> <p>LACOMBE, Alta.: Lacombe Chr. School with approximately 330 students in K-9, located in Central Alberta, invites applications from teachers for September 1992. There is an opening in the elementary grades for a music teacher. Applicants must qualify for Alberta teacher certification. Send resume to:</p> <p>Wernart van Deventer Principal Lacombe Chr. School, P.O. Box 1749, Lacombe, AB T0C 1S0, Phone: (403) 782-6531</p>	<p>Miscellaneous</p> <p>VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community currently offering Kindergarten through Grade 8, is planning to expand their junior high program and will require a Grade 9 teacher for the 1992/93 school year. Persons with a strong Math/Sciences background in education with interest in teaching P.E., Art or Computer, are invited to apply. Please direct enquiries to:</p> <p>Ellen Visser Junior High Program Co-ordinator Vancouver Christian School 3496 Mons Dr. Vancouver BC V5M 3E6</p> <p>We will also require a full-time Kindergarten teacher beginning in mid-March, 1992 and a full-time Grade 4 teacher beginning in late March, 1992. Please direct enquiries regarding these positions to Ron Donkersloot, Principal, at the address above.</p>	<p>Miscellaneous</p> <div data-bbox="836 1134 1189 1756"> <p>Want to rent a car while in Holland?</p>  <p>Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.</p> <p>jan kalma De Meer 24, 9201 EZ Drachten The Netherlands — Tel. (31) 5120-15199 Fax (31) 5120-32324</p> </div>	<p>Help Wanted</p>	<p>Help Wanted</p>
<p>Teachers</p> <p>LEDUC, Alta.: Covenant Chr. School; If you can provide leadership to an innovative and enthusiastic school community, apply for the teaching principalship at Covenant Chr. School in Leduc, Alta. (P-9, 168 students). We are looking for a dedicated, organized, creative team leader for the 1992/93 school year. If you wish to apply or want more information, please contact: Gayle Monsma, Covenant Chr. School, Box 3827, Leduc, AB T9E 6M7. Phone (403) 986-8353. Application deadline is January 15, 1992.</p> <p>LETHBRIDGE, Alta.: Immanuel Chr. School in Lethbridge, Alta., is accepting applications for a Junior High English and Social Studies position commencing March 1, 1992, as well as applications for the 92/93 school term. Please forward all correspondence to:</p> <p>Mr. H. Konynenbelt, Principal 802 6th Avenue North Lethbridge, AB T1H 0S1 or call (403) 327-4223</p>	<p>Miscellaneous</p> <div data-bbox="483 1926 1199 2191"> <p>STUDENTS AVAILABLE</p> <p>Students at Mid-America Reformed Seminary are available for summer assignments and internships. If your church would like to obtain the services of one of these students, please contact Dr. Cornel Venema by calling the seminary at (712) 737-3446 or writing Mid-America Reformed Seminary, Box 163, Orange City, Iowa 51041.</p> </div>	<p>Miscellaneous</p> <div data-bbox="483 2299 1199 2968"> <p>SEEKING A FULL-TIME PASTOR</p> <p>Christian Reformed Church Fruitland, Ont.</p> <p>(30-minute drive from Niagara Falls)</p> <p>is seeking a full-time pastor with full responsibility for the ministry of the church, beginning July 1992. We are a stable, loving congregation. A church profile is available upon request.</p> <p>Please send inquiries and resumes to: c/o J. DeGelder, 4 Brajer Court, Stoney Creek, ON L8G 4G9, or call Search Committee Chairman John Bergshoeff at (416) 945-4111.</p> </div>	<p>Help Wanted</p>	<p>Help Wanted</p>

Send your questions to Peter and Marja c/o Calvinist Contact. Confidentiality is assured.



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More Events on page 19

Events

McMaster University Chaplaincy

extends an invitation to attend a

PUBLIC FORUM

Theme: *Stewardship, the Environment, and the Economy*

Thursday, January 16, 1992 - 8 p.m.

Ewart Angus Hall 1A1

McMaster University

David Hallman (United Church) and Gerald Vandezande (C.P.J.)

For more information, feel free to call:

Rev. Aren Geisterfer at

(416) 525-9140, ext. 4123 (work)

(416) 524-0488 (home)

— ADMISSION FREE —



SALEM

CHRISTIAN MENTAL

HEALTH ASSOCIATION

Marriage Enrichment Weekend

February 28 - March 1, 1992

Leaders:

Herman and Betty Vanderburg

Place:

Mount Carmel Spiritual Centre

Niagara Falls, Ontario

Cost \$225.00 per couple for food, housing, and instruction. For further information contact Salem at:

1 Young Street, Suite 418,

Hamilton, ON L8N 1T8

(416) 528-0353

Weekly puzzle

by William Canine

ACROSS

1 Puzzle of a kind

6 Feliciano or Ferrer

10 Russ. news agency

14 Unconcealed

15 Dilettantish

16 Forelimb bone

17 Join

18 Word with stem or glass

19 Sorrel

20 Evita's land

22 Cephalopod

23 Kenton or Freberg

24 "...so — we hail"

26 Bedouin robe

29 BSA or SPCA

30 Water sport

31 Misanthropist

33 Nuptials

37 Inquires

38 Rebuke

40 Storage building

41 Beauty salon items

43 Room adornment

44 Verve

45 West

47 Lamb kin

48 Thankless one

51 Pinnacle

53 Voracious eel

54 Beatles favorite

59 Truant

60 Computes

61 Niffle

62 Laudable

63 Eng. theologian

64 Original

65 Bombeck

66 Exert influence on

67 Exorbitant

DOWN

1 "Arrivederci" —

2 At any time

3 Gertrude or Alban

4 Impulses

5 Loud speaker

6 Gossiping

7 Alg. port

8 Hard up

9 Ogle

10 Gem mineral

11 Vocally

12 Gastropod

13 Dennis or Duncan

21 Sailor

22 Auctioned off

25 Teased

26 Dear! Dear!

27 Nonsense!

28 Composer Paul

32 Quasimodo's beloved

33 Neighbor of Minn.

34 Riviera resort

35 Shine

36 Angry

38 Anorak

39 Melon

42 Frolic

43 Abases

45 Lincoln portrayer

46 Pretend

48 Effigy

49 "It's — never"

50 Altar figure

52 Cereal grass disease

55 Icelandic poetry manual

56 Plunge

57 Nautical word

58 Cry of pain

60 Missing: abbr.

Calendar of Events			
Jan. 16	Public forum on "Stewardship, the environment and the economy." Speakers: David Hallman and Gerald Vandezande. At 8 p.m., Ewart Angus Hall 1A1, McMaster University, Hamilton, Ont. Admission free.	Jan. 25	Pioneer Clubs Leadership Conference, 9 a.m. - 4 p.m., Community Pentecostal Church, Orleans, Ont. Call (416) 681-2883.
Jan. 24	Chamber music concert with Joachim Segger, Monica Rist, instrumental ensemble and the King's College Chamber Choir. At 8 p.m., West End CRC, Edmonton, Alta.	Feb. 14-16	"Serving Christ in the Nineties III" conference at Bolton Conference Centre, Bolton, Ont. Keynote speaker: Dr. N. Wolterstorff on "Flourishing in Community." For info, call (416) 825-3578.
Jan. 25	Concert by Jan Overduin, organ, and Eric Schultz, trumpet, at 8 p.m., St. Paul's Presb. Church, Port Hope, Ont.	Feb. 28 - March 1	Salem Marriage Enrichment Weekend, with leaders Herman & Betty Vanderburg. At Mount Carmel Spiritual Centre, Niagara Falls, Ont. For info, call Salem at (416) 528-0353.

A cow is...a thing of beauty!

The following quotes about cows, collected in G.F. Lamb's Animal quotations, show that you should never underestimate one of God's creatures; they're less lowly — and smarter — than you may think.

"All the good ideas I ever had came to me while I was milking a cow" — Grant Wood, painter of the famous "American Gothic."

"Stories of exhausted landgirls [in the Second World War] were almost universal....My favourite was of a kindly cow, who, as the weary landgirl staggered in to milk her, said sympathetically, 'You just hang on, dearie, and I'll jump up and down!'" — Jimmy Cooper in Animals at War.

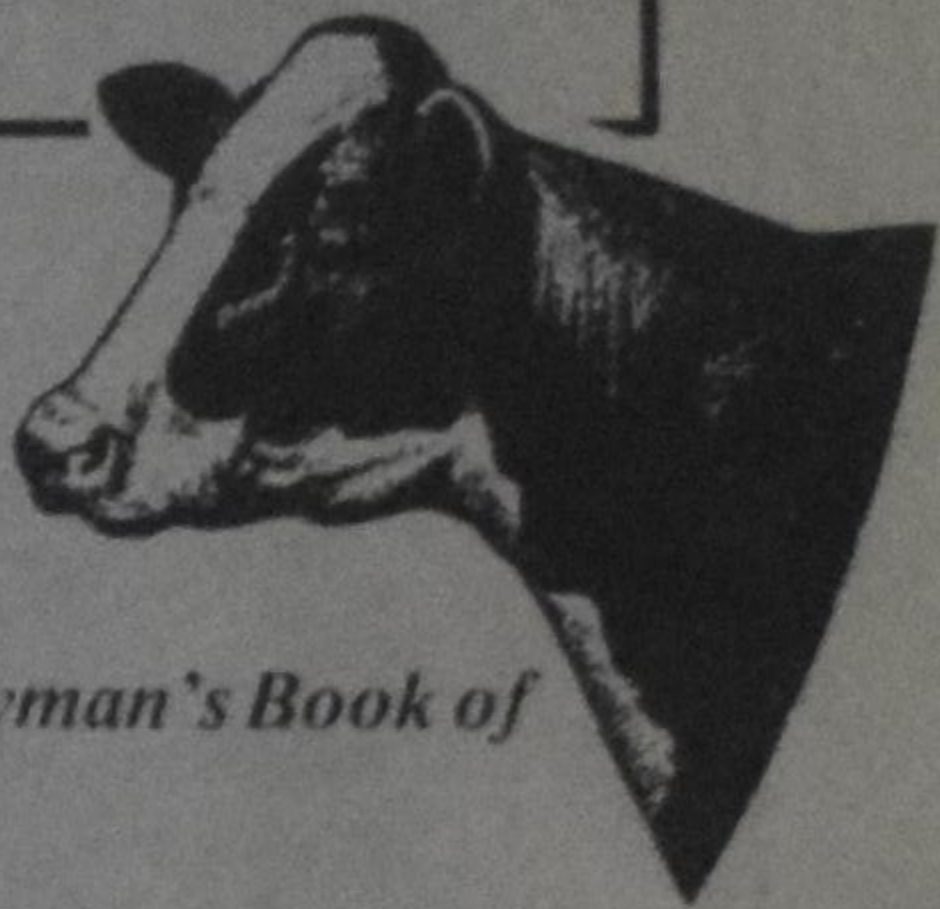
"He saw a calf that had just been born on the steep slope of a field. As he stopped to look, the newborn calf began to slide helplessly down the grassy hill. The mother cow gave a strange cry and at once six other cows ran and stood in a line on the hill and stopped the calf sliding any further." — Maurice Burton in Just Like an Animal.

"I decided I would break in one of the heifers to be ridden. The light roan one was my choice, and I found her extremely amenable.... I rode her all round the roads just like a pony" — Barbara Woodhouse in Talking to Animals.

"The gum-chewing student, The cud-chewing cow, Are somewhat alike, Yet different somehow. Just what is the difference I think I know now — It's the thought ful look On the face of the cow" — Anonymous; from John

Davies' Everyman's Book of Nonsense.

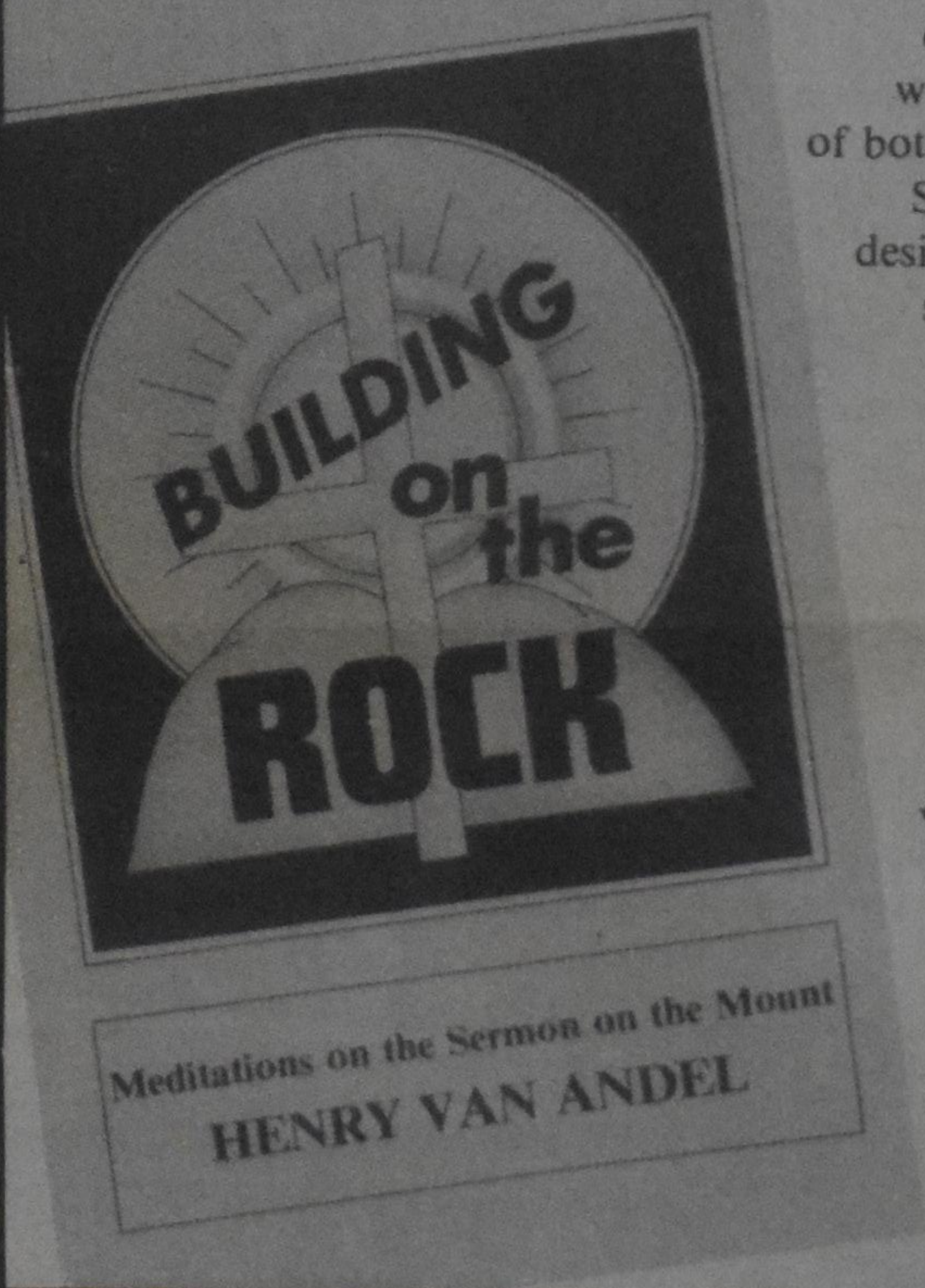
"The cow is of the bovine ilk; One end is moo, the other milk" — Ogden Nash, The Cow.



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— Rev. Bastiaan Nederlof

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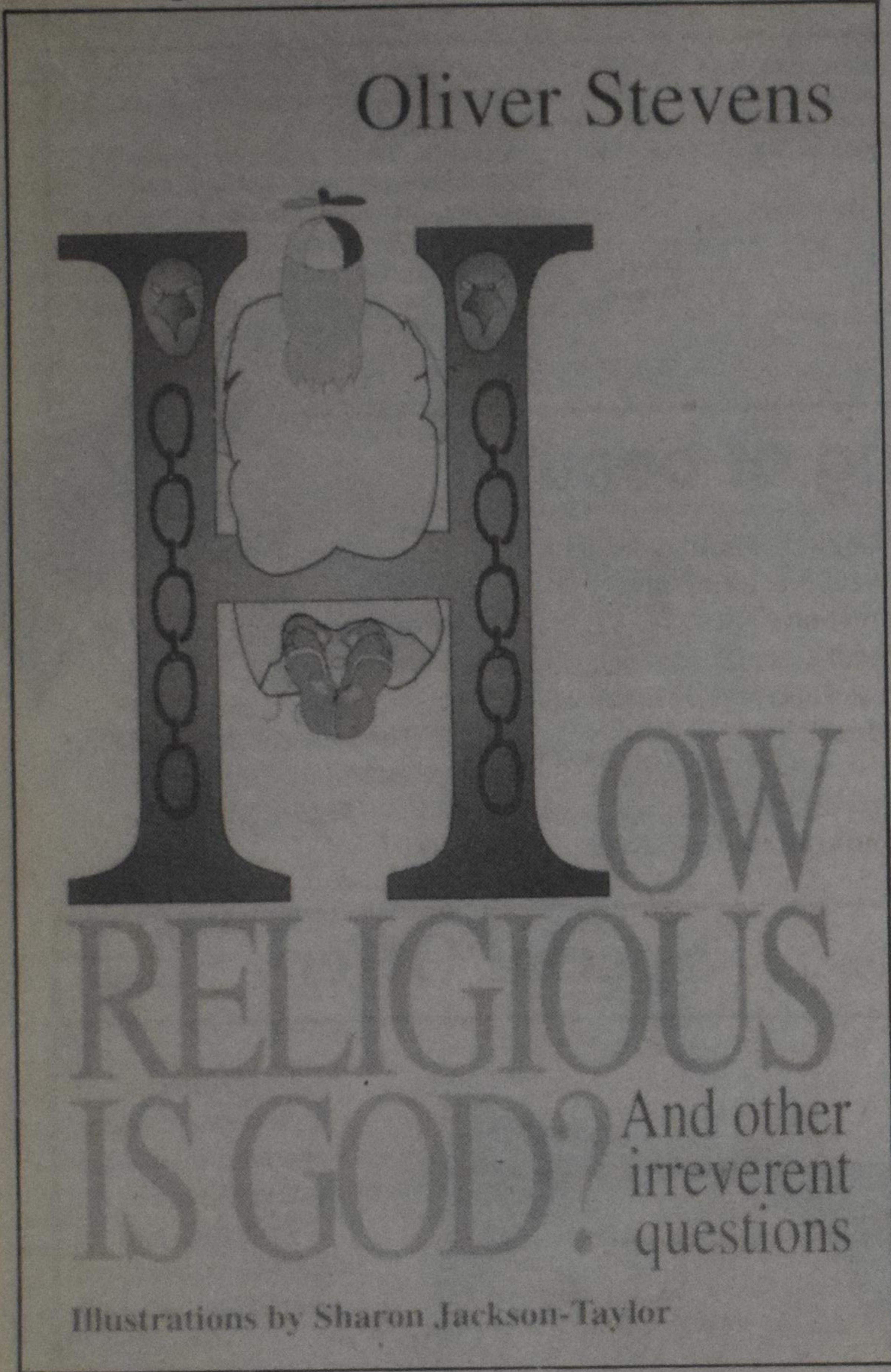
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Books

Robert VanderVennen, page editor

Fresh guidance on tough religious questions

Oliver Stevens



How Religious Is God? And other irreverent questions

Illustrations by Sharon Jackson-Taylor

How Religious Is God? And Other Irreverent Questions, by Oliver Stevens, illustrated by Sharon Jackson-Taylor. Winfield, B.C.: Wood Lake Books, 1991. ISBN 0-929032-23-3. Softcover, 128 pp., \$12.95. Reviewed by Robert VanderVennen.

Especially today we need people who can raise the sticky questions of faith in a fresh way, and show a path through our hang-ups. C.S. Lewis did that in a way that still blesses many. Oliver Stevens, who dedicates this book to the memory of Lewis, does that today in a way that

will reach sceptics. Maybe you know someone, say in their 20s, who is very much tuned in to today's post-Christian world but is sensitive to solutions that may cut against the grain. The church and the Christian faith seem to miss the boat. That person might benefit from this book. Stevens asks: Does prayer work? Who is a hypocrite? Which sex is God? What about miracles? What is sin? Is Christmas Christian? What's communion for?

In the final chapter he asks what makes a Christian. His answer: the grace of God. Being Christian is first of all a relationship to God. God's love is freely held out to you and me. Stevens ends with a call to commitment.

Tough questions and a gentle touch seems to be Stevens' approach. He's winsome, funny and straight to the mark.

Stevens is a United Church minister. (There are evangelicals in United Church pulpits). He's a guitar-playing folk singer, a former school teacher and RCAF chaplain. He was born in South Africa and has lived in Peru, England, Australia and Montreal. Now he is pastor of three churches with unpronounceable names on Manitoulin Island in Lake Huron.

Maybe you should ask your local bookstore to get a copy of the book for you. It could make a good gift for someone you know.



Friends of God

Wayne Brouwer

A room called 'Remember'

"Remember the wonders he has done, his miracles, and the judgments he pronounced...." (Ps. 105: 5).

A few years ago a Presbyterian minister named Frederick Buechner wrote about a dream he'd had. He dreamed he was staying in a large hotel with many floors and hundreds of rooms. The room he'd been given was absolutely wonderful. For some reason it made him feel warm and comfortable and happy. He says he can't remember what the room looked like but he still gets a shiver of delight whenever he thinks about being there.

In his dream, after staying in that room for awhile, he left the hotel on a variety of journies and adventures. Later, though, his dream brought him back again to that same hotel. But this time when they gave him the key to his room it was a different room than he'd been in before. He says that he could actually feel the difference as his dream took him into his new room: it felt cold and clammy, cramped and dark. This room made him shudder with fear.

So in his dream he went down to the front desk again. He told the clerk about the change in rooms and asked if he could have his old room back. He said that he didn't know the number of the room but he described it: bright, cheery, homey.

The desk clerk smiled. He knew exactly which room that was. In fact, he said, Buechner could have that room anytime he wanted! All he had to do was ask for it by name!

Well, then, what's the name of the room? Buechner asked. Simple! said the clerk. The name of the room is "Remember"! A Room called Remember!

Religion with depth

That's when Buechner said he woke up. But his dream stayed with him: a room called Remember! A room of peace. A room that made him feel loved and accepted. A room that gave him a sense of coming home. And he said he knew what the dream was all about. The room called Remember is that place in our own hearts where we find our truest selves. It's those times in our lives when we connect the *now* of the present with the *reality* of the past and the *promise* of the future, and sense again the pervasive, loving hold of God on our souls.

Psalm 105 is a room called Remember. There's only one reason it rehearses the litany of history; to give Israel, standing in the temple at worship, a sense of identity. Experiential religion requires a constant "high," an ever-increasing dose of entertainment, an emotional fix of mind-blowing proportions at every new gathering. But deep religion has a history. And even when the moment doesn't excite, the soul runs deep with hope and gratitude (vss. 1-4).

'Keep my memory green!'

Charles Dickens once wrote a little story that he called "The Haunted Man." It was the tale of a chemist who was troubled by his memories. He wanted to get rid of them, to be free of them. He wanted a fresh start in life without the ghosts of the past whispering in his soul.

Miraculously he discovered the secret to forgetting. He was suddenly able to wipe out the past, to lock the door on the room called Remember.

And what did he find? He found that it was the worst thing that could ever have happened to him! To lose your memory, to lock the door on the room called Remember is to lose the very essence of your own self!

In the very last line of Dickens' story the man cries out: "Lord! Keep my memory green!"

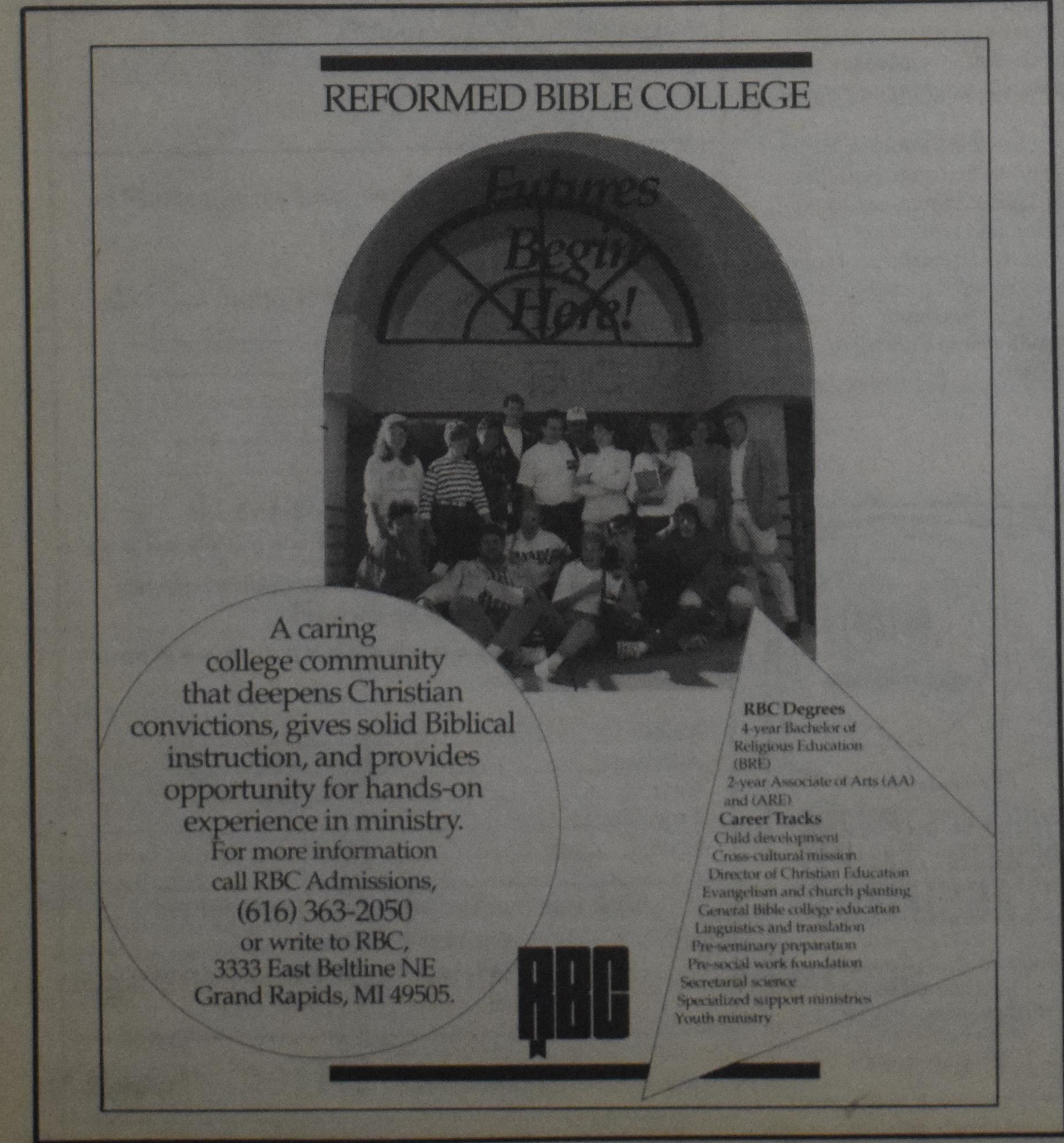
That's a prayer that we all need to pray more often. Because once we lose our memory, we lose our very selves!

"A man's real possession," said Alexander Smith, "is his memory."

Smith was right, wasn't he? How rich are you today? Why don't you go back to the room called Remember, there in your heart, and find out!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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